TRUTH

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THAT $10,000 HOAX

Psychic Observer does not make the news. It is supposed to print it! Personal survival and spirit communication is the "World's Greatest Story" according to Hannen Swaffer, London columnist and dramatic critic; and John J. O'Neill, science editor of the New York Herald-Tribune. All the news, good and "bad," regarding Spiritualism and Spiritualist mediums that forges itself into the public press is avidly read. The recent Dunninger-Decker episode is news and much as we dislike to fall for Dunninger's publicity stunts, which we have avoided for ten years, we feel it is high time the Spiritualists know the facts so that they can answer the uninformed in their own towns and explain why no Spiritualist medium will ever be able to win any silly $10,000.00 award, when a bull rope (not a string) is always attached. Dunninger can't lose because he, and he alone, decides whether he should pay the award. There are Spiritualists who feel the whole affair should be ignored; others feel that Dunninger's bluff should be called. We feel we have here presented the Spiritualist's side of the whole affair and will not be interested henceforth in any challenge or award offered by any magician, anywhere. This article tells the story. Keep it. Order extra copies if you like, for nothing else just like it may ever be printed. — Editor.

WHY THIS ARTICLE? HERE'S THE ANSWER

Decker Calls Conjurer's Bluff — Part Of "Code" Received
Dunninger Admits But Hedges Again

(*Complete story starts Page 2.*)

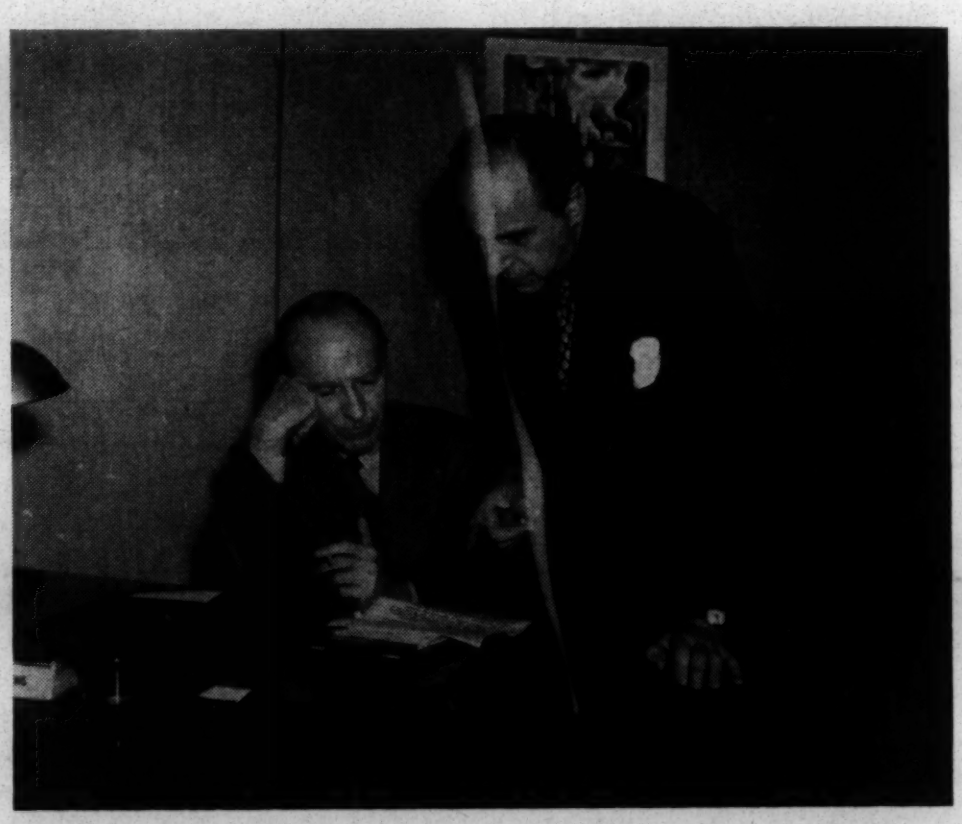
(*Complete story starts Page 2.*)

Picture Explained

This photograph (right), submitted by Joseph Dunninger, right, shows Sax Rohmer studying a manuscript,—not the "code". The magician seems to be trying to explain away something.

The photograph, obviously taken for publicity purposes, will probably appear elsewhere but how will the "Great Joe" explain the white streak down the middle of his forehead and nose? Could this be a trap carefully laid for the editor of Psychic Observer? Was this done by exposing the

(Continued Column Four)



An Acme Photograph

SAX ROHMER, the student (*left*) and DUNNINGER, the "pretender".

Supernormal Manifestation?

(Continued from Column One)

film to light or is this evidence of supernormal phenomena?

Frankly, we do not know but, according to John J. O'Neill, Decker inferred, before the picture was developed, that "something" not bargained for, might show up on the film.

It would be a sad state of affairs if we jumped at conclusions and declared this streak psychic evidence and then have Dunninger explain it all away as trick photography — a trap for "gullible" Spiritualists.

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DECKER CRACKS CODE

Will The Conjurer Duplicate Or Will He Hedge Again?

Spiritualists, generally, were never really interested in Houdini or any conjurer for that matter. Nor have they ever been particularly interested as to whether he returned and proved his identity. The whole case for survival, whether true or unture, does not rest upon his return, nor does it depend upon his code being received by any magician.

Anyone who would take the trouble to read the literature about the whole affair the details of which can all be found in the little booklet: "Houdini Unmasked" (*), knows that the agreed upon code message left by Houdini was received by Beatrice Houdini in 1929 through the mediumship of Arthur Ford. (See photostatic statement, Page 7.)

But now the Houdini headache has flared up again much as it did for ten straight years, continually being kept aflame while Mrs. Houdini was alive. On Halloween night, each of those last ten years of her life, Mrs. Houdini held a mock seances in an effort to keep her husband's name in the eyes of the public and each year she denied the statement she signed in 1929. What mockery!

The whole Houdini case blazed again when Frank Decker internaitonally-known test medium, decided, as his contribution to the Spiritualist cause, to debunk the threadbare $10,000 challenge hurled openly by one, Joseph Dunninger, magician and *"mind-reader"*.

The Decker-Dunninger seance was held in the palatial offices of Dunninger's booking agency, the National Concert and Artist's Corporation, 711 Fifth Avenue, New York City. John J. O'Neill, Science Editor of the New York Herald Tribune and popular psychic researcher, accompanied by Sax Rohmer, author of "Romance of Sorcery" and the Fu Manchu stories, were present. But more about that later.

Inasmuch as this article will be an attempt to clarify the minds of all Spiritualists as to what has been going on, it is well to quote parts of Fulton Oursler's recent column, *"Modern Parables"* when he described the *"Death of Houdini."*

In this recent syndicated column, Oursler points out the fact that Houdini was edgy during the later years of his life saying that he sensed impending death. The article states that Houdini blamed the mediums he had *"exposed,"* for his mental condition.

The fact remains that, during Houdini's hey-day, a series of accidents began to befall the conjurer — a sprained ankle and terrific headaches, all culminating with a blow handed him *"in a friendly fashion"* by a McGill University student in Montreal.

As a result of this blow, the great magician collapsed in Detroit a few weeks later and died, of all days, on Halloween—and that is the reason all of Mrs. Houdini's mock seances were held on that day.

From a conjurer's point of view, although no one can say why, it served his purpose to pass away on the night that *"ghosts and goblins"* are supposed to run rampant. The ways of God are sometimes strange, indeed.

I remember Oursler well when I had a chat with him in New York over ten years ago. He has always been interested in psychic science and rarely writes an anti-Spiritualist article.

I was not present at the Decker-Dunninger seance which started at 12:45 a. m., October 31st but asked Mr. O'Neill to submit an article about the affair.

His account begins: "Frank Decker, medium extraordinary, sitting in a seance with Joseph Dunninger was master of ceremonies and drove an interesting wedge into cracking the secret code message left 25 years ago by Harry Houdini . ."

Whether Houdini actually left Dunninger a code is a mat-

Dunninger Meets His Master

(An Acme Photograph

This photo, taken in the offices of Dunninger's booking agents, 711 Fifth Ave., N.Y.C., shows (reading from the right) *John J. O'Neill, Frank Decker, Dunninger* and the Associated Press reporter, *Mr. Randolph.* The latter is either bored, ashamed to show his face, or under the *"hypnotic power"* of the great magician. Decker is probably debunking the code; O'Neill takes notes.

(*) **Psychic Observer, Inc. $1.**

ter of conjecture. People forget that when dealing with conjurers, they are dealing with persons whose job it is to lay traps and fool people. It seems that had Dunninger actually received a code from Houdini, people would have known it 25 years ago and that he would have been present all those years Mrs. Houdini was seemingly trying to get the code.

And then, too, when she did receive it why was Dunninger not heard about? Why did he not, being a hound for publicity, horn in?

It is not likely that Houdini left two codes and furthermore, wouldn't it be a simple matter for Dunninger to hoodwink his fellow magicians and the public too, by making up his own code? Furthermore, in all communications Houdini has manifested through Spiritualist sources, no mention was ever made that Dunninger was ever given a code.

Who was whose great pal? It is doubtful that Houdini was even on speaking terms with the "*great*" Dunninger. Competition, you know.

Then, too, why has not this supposed Houdini code been placed in the hands of persons such as John J. O'Neill or officers of the A. S. P. R. in New York City?

The more magicians present, the more chances there are to fool people, consequently, most of Dunninger's code confidants are legerdemain artists.

Now make no mistake about it, Dunninger is an apt fellow. Courteousness personsified; politeness to the *n'th degree.* He is an honorable man even though some of his fellow magicians may take exception to the statement. Dunninger thrives on publicity and receives none of national import for free unless he rides on the coat-tails of the Spiritualists.

O'Neill, in his article, goes on to say: "Decker gave the letters *Blackma* as part of the contents of the sealed envelope placed on the desk before him. (See photograph Page 3.)

"Dunninger declared that these letters were in the right order and were part of the code which contained the secret message and urged Decker to concentrate on getting the secret message itself, rather than the code. The seance ended however without further information coming through concerning the message."

Now the world knows that Decker's most convincing phase of mediumship is direct trumpet and independent voice *under test conditions,* but Decker was too cagey to sit in a room alone with few Spiritualists present to protect him, if not from bodily harm, from interference comparable to the time Houdini admittedly smuggled a ruler into the cabinet in which Marjorie Crandon was placed for a test seance. Houdini claimed after that Marjorie used the ruler for something or other.

O'Neill clarifies the type of mediumship exerted by Decker when he says: "I think the most applicable term for Decker's work (in this instance) is psychometry. Several times in speaking to his controls, he (Decker), admonished *try to give it to me clairvoyantly or try to give it to me by voice.*"

O'Neill seems to think Dunninger actually has a code message from Houdini for he says: "I have sat in quite a few tests involving this message and during the years have detected no discrepancies in the story Dunninger tells about the content of the message."

This does not prove the authenticity of the code in the sense that Houdini was the author because it would be natural for Dunninger to eliminate discrepancies if he made up the code himself.

O'Neill goes on to relate the names of the other magicians, apparently cooperating with Dunninger because he says: "Gernsback, Secor and Kraus were present and it would be quite natural for them to use the same technique.

"It is my belief," says O'Neill, "but I have no information to support it, that the code containing the message is in cryptogram form with a typewriter; meaning that the paper is photographed but the photographic print on which it was photographed was not devel-

(CONTINUED ON PAGE 4)

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oped so that if anyone, not knowing this, opened the envelope in the light, the latent image would be destroyed and could not be developed."

A scientist should be able to support a claim. Anyhow the reason for this according to the Herald Tribune columnist is that "If and when the time comes for opening it it will have to be opened in a photographic darkroom and the print developed before the message can be read."

Of course, Houdini could have conjured up all of this but the procedure, being so involved, savors of the Dunninger technique and not Houdini's.

In describing how he thinks Dunninger's code is involved, O'Neill says: "I expect to learn that the print is well protected against light in the meantime, by several layers of black paper. Of the original message, it is probable three copies were written of which complete copies went, one each to Dunninger and Hugo Gernsback and the other cut into three parts, one part going to Kraus, one to Secor and the third to another person whose name now escapes me." Don't forget all these fellows are familiar with magic.

"This, however," continues O'Neill, "is based on deductive reasoning except in so far as Dunninger has stated that complete readable copies are held by him and Gernsback and portions by the other three."

All of this is presented as a matter of conjecture by O'Neill and these statements alone further point to the fact that Houdini's technique is not positively in evidence.

Furthermore all of this would have had to transpire 25 years ago when Kraus and Gernsback were little known. Besides these two gentlemen could be Dunninger's cronies and be serving as loopholes for the "master magician" to jump through. Dunninger could also fix up his alleged code anytime to fit any arising emergency.

O'Neill's article points to the fact that "arrangements were made by Decker to have another sitting for this purpose (To receive more of the code message.) The time was not set but the probable date will be the next anniversary of Houdini's death. Decker requested the return engagement."

If Dunninger is so sincere and anxious to obtain evidence, the receiving of a code possibly made up by himself would still be evidence but why would Decker have to sit on Halloween? The answer is—only because on that night newspapers are interested in sensational "ghost" stories. The eye to publicity first; the eye to evidence always secondary. No, the great benefactor to mankind must think of himself first.

O'Neill includes in his story the fact that "Sax Rohmer, the famous author received, from Decker, a message concerning an incident which he could not at first recall but which, as the message continued, he identified as an event which took place in Paris more than 25 years ago when he met Houdini."

I suppose Dunninger would negate Rohmer's testimony at this point for it is said that beads of perspiration appeared upon his intellectual forehead. And this high fever must have continued for according to O'Neill: "Messages were given concerning a pair of handcuffs originally owned by Houdini and now owned by Dunninger but this concerned a controversial point about which no decision could be reached."

In any case, Dunninger could have debunked or denied this to further his own anti-position but why did he work himself into a sweat?

O'Neill reports that: "Decker informed Dunninger that he (Dunninger) was psychic but this was denied by Dunnniger. Decker persisted in his statement and declared that Dunninger used telepathy in his professional work.

"When Decker persisted in crediting Dunninger with occult powers, the magician replied: *Of course, I use telepathy in my work but telepathy has nothing whatever to do with psychic phenomena. Telepathy is a natural faculty which individuals can develop but there is nothing supernatural about it.*"

This very statement shows that Dunninger, who claims to be a great psychic researcher, has now debunked himself. For two reasons: (1) He declares telepathy to be a natural faculty and then infers that psychic phenomena is supernatural; for a decision, page the S. P. R. and E. S. P. enthusiasts.

Anyone well informed knows that Dunninger failed to appear before the Duke University E. S. P. group and demonstrate the fact that he even possessed the natural faculty of telepathy. This all started after Dunninger made wild claims of his prowess as a *mentalist*, and questioned the work of Dr. Joseph Banks Rhine. Dunninger received an invitation to go to Duke but ignored it.

It is evident that Decker had the ability to upset "*old Joe*" because O'Neill says: "Decker followed through with the statement that Dunninger had the experience of having Houdini

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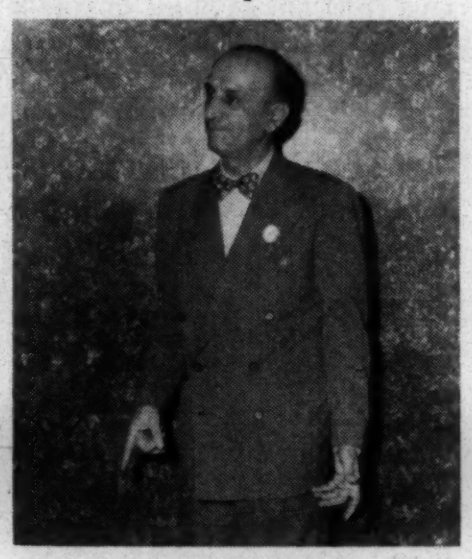
CONTINUED FROM PAGE 4

appear to him in his sleep and the vision was so realistic that it frightened him and caused him to jump out of bed."

Ah, even the great Dunninger, like Houdini, becomes jittery. Dunninger, of course, denied the Houdini apparition saying: "I have not seen Houdini in any way since shortly before his death."

O'Neill believes that both Decker and Dunninger were sincere although "each represented a different world of thought, belief and experience. The contest, therefore, was actually a battle between two worlds. Quite contrary to the belief held by many Spiritualists, there is a deep fundamental sincerity and honesty on the part of both."

I can vouch, and so can the thousands of Spiritualists, re-



Frank Decker

He lays down the law to Dunninger and calls his bluff.

garding Decker's sincerity. However O'Neill persists in this by saying: "I have known both men intimately for more than a quarter of a century and I have the highest respect for the integrity of both."

This statement, in essence, is correct but O'Neill forgets that Dunninger is a publicity hound, his very existence depends upon the number of column inches he gets for free. Through this, his name becomes a by-word and he can demand large sums for public appearance, radio, etc., at the expense of the Spiritualists.

But mind you, those who sponsor him at these public engagements, clubs, civic shows, etc., have to pay for the publicity prior to his appearance. Dunninger or his agents see to that. So in the end, Dunninger never pays for anything, he only collects his just fee.

When will the public realize that Dunninger or any of the other men who follow the same path will never admit anything, let alone their belief in survival.

When, oh, when, will the public ever learn that such magicians are only playing games and that they are only able to get the free newspaper coverage because 99% of the people who read accounts of their attempted research do not believe survival of personal consciousness possible. These same newspapers do not mind insulting 1% of their readers, so long as they keep in good graces with the other 99% percenters.

O'Neill seems to think, and in a way so do I, that valuable evidence crops up as a result of these battles with Dunninger for he says: "While I don't think that a seance at which the sitters comprise clashing groups of personalities provided an ideal situation for the production of psychic phenomena, nevertheless, some outstanding phenomena which I have seen Decker produce has developed at such seances."

And then O'Neill, in his article, brings up the old $10,000 bugbear and explains Decker's reaction to it by saying: "Years ago, the $10,000 which Dunninger has offered, for proof meeting with his own specifications, probably meant more to Decker than it does now. Having seen the Decker-Dunninger battle from the beginning, I was very much amused at the recent seance when the money was mentioned. Announcing the $10,000 prize is always an impressive event and Dunninger would never miss an opportunity to dramatize a situation with sure-fire effect.

"Decker sent Dunninger back on his haunches by saying that he was not interested in the money but only interested in having survival proven through his instrumentality.

" *'To prove this,'* Decker said, *'If I shou'd win the money, I will donate it entirely to charity.*

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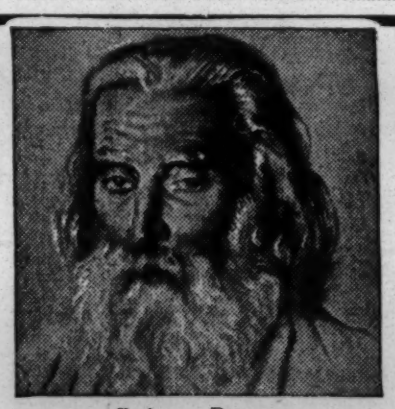

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That $10,000 Hoax

. . . CONTINUED FROM PAGE 5

I will give it all to the Cancer fund'."

Now right here, let every Spiritualist take note. Even if Dunninger had $10,000, he is not parting with it because he has never said that he could duplicate psychic phenomena UNDER THE SAME CONDITIONS he subjects a medium. He merely states that he can duplicate any phenomena (by trickery). Any third-rate magician can do this with gadgets but when it comes to independent voice, they are stuck and Dunninger admitted as much to me in Jamestown several years ago.

Yes, I have met the wily Joe many times. An amusing incident at the Stevens Hotel, Chicago, comes to my mind when Mrs. Pressing and I ran across him in the hotel lobby. On this occasion, he rushed over to the news counter and bought me a 50c cigar and, with exaggerated politeness, returned to where we were sitting and handed it to me.

My comment was only that I did not choose to light it then for fear it would blow up in my face. This does not mean that I didn't trust him because he is an honorable man but who would be rather fool than me. He has never forgotten the time he reniged on paying the $10,000 to Edward Lester Thorne in New York City in 1945 when the Lodge message was received independently written under glass right before his very eyes and the eyes of his Scientific American committee headed by Orson Munn.

As a result, his two-year Scientific American contract did a Houdini.

Of course, after the Lodge message, Dunninger flounced to a hotel room with a flock of stooges, called in the newspaper men, and proceeded to try to counteract the phenomenal message received through Thorne. This message, in Sir Oliver Lodge's own handwriting briefly said: "Dunninger, bottleneck."

That was the great physicist's answer to Dunninger's prowess. Typical in its pointedness and crypticness. Meant as a death blow to such procedures handled under a magician's direction.

However, O'Neill does not share my experiences with Dunninger and hence, does not share my views because he says: "Skeptics doubted that Dunninger would or could pay out $10,000. The fact is that shortly after Dunninger made the announcement he was called upon to produce evidence that the money was available and he brought to a meeting a cashier's check drawn against his account for that amount. It was drawn, as I recall, against the 57th Street Branch of the Corn Exchange Ban.k"

Now, nobody claims Dunninger never had $10,000 but I do claim that he will never have to part with it as long as he is the only one to decide whether demonstrations he witnesses are authentic.

In other words, he has the last word and nobody would part with that kind of money of his own accord.

Besides, Dunninger has many commitments due to certain legal proceedings brought against him by Crystal and it would only be fair for him to take care of these obligations before he contributes to the Cancer fund.

O'Neill's report includes the names of those present at the seance: "President, a couple of vice presidents and a number of executives of the organization that books Dunninger, namely the National Concert and Artists Corporation," who would hardly be on Decker's side.

These intellectuals were accompanied by their wives who perhaps knew less about psychic phenomena than their illustrious husbands. But, of course they were eligible to witness a demonstration of a psychic science, a subject which has been delved into by some of the greatest physicists and scientists in the world, many of whom have said, after years of experence, that they were baffled.

That $10,000 Hoax

. . . CONTINUED FROM PAGE 6

Aside from O'Neill, Decker and Ed Bodin were the only persons present, and this includes Dunninger, who knew what the experiment was all about. The fact that the others were sincere, the fact that they were giants in their own right in other fields, doesn't make them competent to judge demonstrations of psychic phenomena. When will people ever understand that?

In addition to representatives of his booking agency, Dunninger did not forget to invite members of the Associated Press and the United Press; an Acme photographer, and several other local newspaper men.

Sax Rohmer was a guest of Mr. Dunninger and Mr. O'Neill and Mr. Bodin, special guests of Decker.

O'Neill outlines the conditions under which the seance was held: "All lights were turned out but a door was left open so that enough light could come through to keep the medium under observation and then Dunninger said: *'This annual event is being held on the anniversary of the death of Harry Houdini who believed there was no survival beyond the grave and that anyone claiming to obtain messages from spirits of the departed were perpetrating a fraud, whether intentional or unintentional, and that Houdini made arangements for a double-barrel test of the problem'.*"

Now, isn't that just wonderful? Dunninger evidently shares Houdini's belief and seconds the motion by actually proclaiming that the 2,000,000 Spiritualists in the world are perpetrating a fraud. By inference, that also means that over 10,000 books are meaningless —books written on the subject of psychic science by men who far excel any conjurer, living or dead, in intellectual requisites—and that these books are based on fraudulent evidence.

Furthermore, Dunninger would have the world believe that he and he only is an honest researcher. That he, and he only, can give the word as to whether survival is a fact and that the whole case rests on his silly statements. What egotism!

But strange to say, the 99 percenters still take him seriously, and there's the rub.

O'Neill says: "The secret message was contained in a large sealed and stapled envelope and this evelope was placed on the desk by Dunninger who said: *'If anyone should try to learn it by obtaining possession of the envelope and opened it unofficially, the message would vanish'.*"

Dunninger further said that the envelope contained a similar secret code given him by Thomas A. Edison. It is doubtful that Edison ever left a code message with Dunninger because years ago Dunninger claimed to have a message given him by Sir Arthur Conan Doyle and when I interviewed his son, Denis P. S. Conan Doyle at the Waldorf-Astoria hotel several years ago, young Doyle said: "That is a lot of rot. In the first place, my father did no such thing and in the second place, if he did, he would leave the code with his own family."

Lady Conan Doyle told me the same thing when I visited her at Crowborough in 1936.

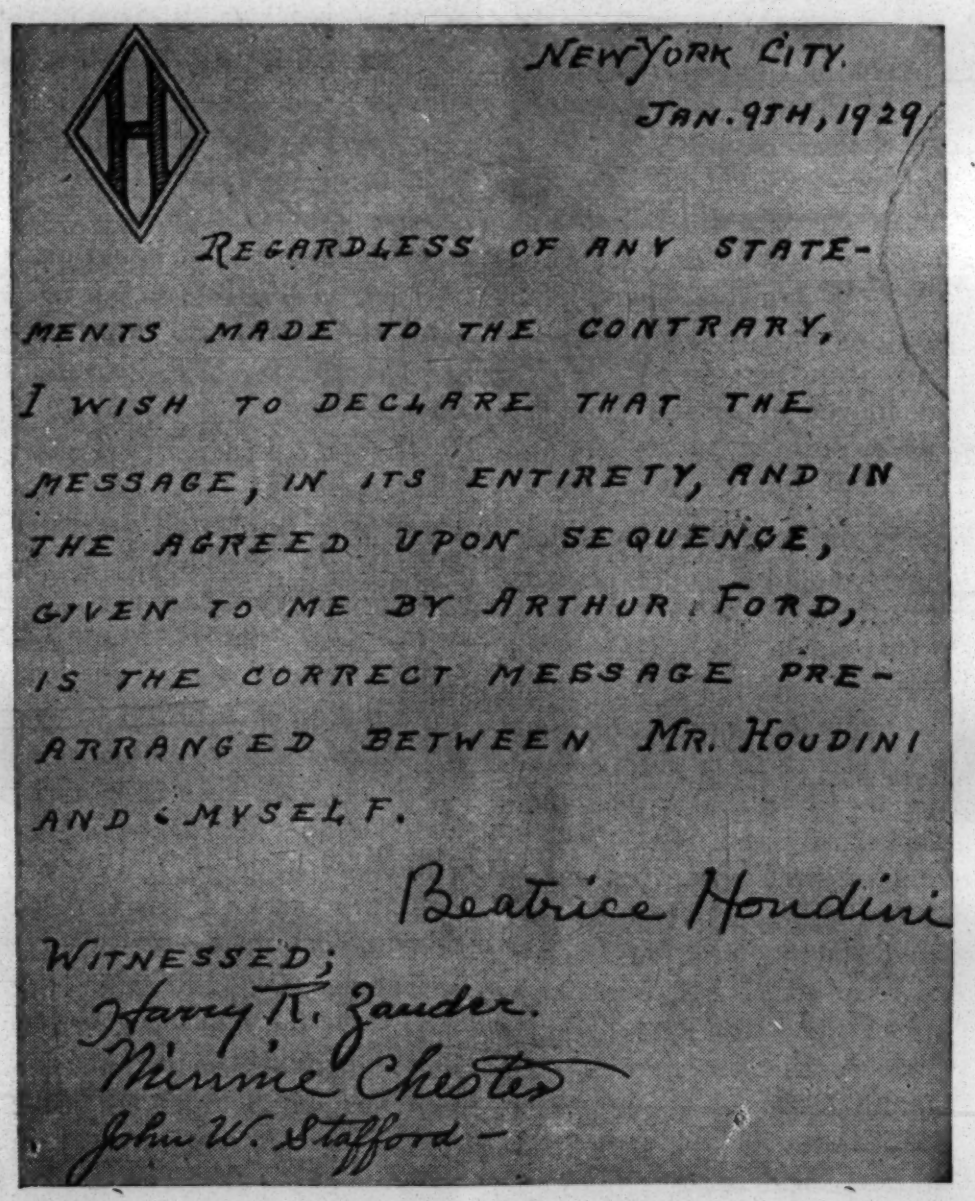
Strange, Dunninger never mentions Sir Arthur any more and now since the passing of Mrs. Edison, he may feel free to bring up the Edison code because there may be no one else willing to challenge him about it.

According to Dunninger, he must have been very popular years ago. It must make him blush with modesty to bring up these famous names as though they were his bosom friends. This all helps to give himself an injection of inflated importance and he may feel the public will never know the difference.

To follow through with O'Neill's report, he states that "Decker protested that conditions at the seance were not suitable for the production of

The Statement

. . . SEE PAGE 2, COLUMN 2



NEW YORK CITY.
JAN. 9TH, 1929.

REGARDLESS OF ANY STATEMENTS MADE TO THE CONTRARY, I WISH TO DECLARE THAT THE MESSAGE, IN ITS ENTIRETY, AND IN THE AGREED UPON SEQUENCE, GIVEN TO ME BY ARTHUR FORD, IS THE CORRECT MESSAGE PRE-ARRANGED BETWEEN MR. HOUDINI AND MYSELF.

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That $10,000 Hoax

. . . CONTINUED FROM PAGE 17

physical phenomena but that he would try to get something. At no time, did Decker allow himself to be entranced."

"The seance hardly got under way when Decker said: *'I am getting the letter P. I am trying to see it clairvoyantly. It isn't P. It is B.'*

"It was in this way that Decker brought through BLACKMA and then Sax Rohmer was called forward. Decker said: *'I get something about a book, an autobiography given to you. Do you remember that?'*

"Mr. Rohmer replied: *'Could be, I don't recall'."*

"Decker: *'I see a Chinaman in a robe. Watt. That book that was given you—Houdini did that. Could it be that book was given to you?"*

"Sax Rohmer: *'Oh, yes. He did. That was in Paris.'*

"Decker: *'Someone says, 'Hello Sax. This is Rex. Do you know who Rex is?'*

"Sax Rohmer: *'No.'*

"Decker: *'He gives another name, Beach. Rex Beach.'*

"S. Rohmer: *'Oh yes, I recognize Rex Beach.'*

"Decker: *'He says he is going to guide you so that you can write automatically.'*

"S. Rohmer: *'That would be a great relief.'*

"There was some laughter when the statement was given that Sax Rohmer, who is a famous writer was to be guided by another writer. This seemed a bit incongrous until Decker added the word *'automatically'* when the interruption ceased.

"Dunninger urged Decker to go back to his earlier message when he was giving the letters. Decker replied that when the sitters laughed something broke and that he couldn't get any more.

"Dunninger was asked if the letters were of evidential value. He replied: *The word BLACKMA which he got is in the key; it is a part of the code to the message but is not a part of the message itself.*

"Addressing Decker, he said: *I am anxious to be convinced. You have given an important word in the key. If Houdini was here and he could convey a word in the key, he could also give you the whole secret message.*

"Decker announced that there would be no further messages in that seance."

Since Dunninger admitted that Decker was able to get part of the code, it seems, by this admission, that he should donote $3,333.33⅓ to the Cancer fund. He could still do this and take care of his Crystal obligations, but of course, whether he does pay Decker the cancer fund money is entirely up to his own decision which is based upon whether he believed he has received evidence. Of course, he wasn't satisfied, why should he be—and give away all that money.

"When Dunninger was certain the seance was over, he announced that at anniversary seances in previous years, plans were made to receive telephone calls from persons who wished to convey a message and that two groups of letters were received.

On one occasion, Dunninger states that the letters LKMAR were received and on the other occasion, the letters, BAC. Both, Dunninger claimed, were from unidentified individuals and it is interesting to note, according to O'Neill that the letters Decker received (BLACKMA) contain the letters given above.

Furthermore, when Decker tried for an additional letter, he received "P-B-R," this contained the letter RR. This is evidence that no matter what Dunninger receives, he is not satisfied and as long as he lives, he never will be.

And the statement I have quoted so many times certainly applies here: *If Dunninger doesn't believe in survival, let him wait until he is dead.* Houdini had to do that and through reliable mediums all over the country, he has manifested apologizing for this attitude and stating that he would like to undo the things he was guilty of namely open condemnation of spirit communication in general and of the Spiritualists in particular. Will Dunninger have the same experience?

And so, O'Neill concludes his article by saying: "The seance can be considered a success and while the results are interesting, they do not justify any broad conclusions but they do indicate that the experiment is one that could be worth the while to continue."

I agree the seance was a success considering the conditions. I agree that the results were not only interesting but evidential and whether the conclusions are broad or whether they are not, an honorable psychic researcher such as O'Neill, could only stamp this experiment as evidential.

The whole episode should be a lesson to all Spiritualist mediums. Convincing conjurers such as Dunninger is hopeless; and in my opinion no medium should ever sit with any magician again unless an equal number of Spiritualists are present and then let them go to the mountain. No medium should ever enter their web.

The only reason why the entire story has been published at all is to inform all Spiritualists all over the world of the futility of trying to cooperate with those who have another axe to grind; those who are not interested in survival but are merely seeking publicity so that they can become popular and continue their denunciation, although subtle, of the entire case for survival and spirit communication.

And so, Dupnninger's work is cut out for him — either he must duplicate the demonstration he admits occurred or he must make a down payment on his offered $10,000 award.

To duplicate the feat, he must read, UNDER THE SAME CONDITIONS, at least part of any "code" supplied by Decker. The envelope must be heavily sealed and handed to him. Decker must be allowed to bring an equal number of Spiritualists to *watch* the magician. (Dunninger invited at least a dozen of his own "coworkers".)

If Dunninger is successful, then he has duplicated Decker's feat. If Dunninger refuses, then no one should ever again take him seriously.

(Continued From December 10th Edition)

More about the

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(ADDITIONAL PICTURES, PAGE 24)

Continuing Lecture

By

James Laughton

"I must tell you about a doctor, who was not a medium, and his great experience. A lady in our neighborhood had been severely burned. She was rushed to the hospital and her body placed in some sort of a tank of oil in an effort to relieve the burns. Friends called me to go with them to visit her. There were three of us.

"When we entered the hospital and walked down the hallway, the Doctor said: *'Don't go into the room. It is in darkness.* There was just a little light in the corner of the room and we could hear the heavy breathing of the woman.

"The Doctor said: *She is suffering greatly. She is dying. Don't go in.'* We all stood in the hallway that was brightly lighted and looked into the darkened room. We were hoping she would pass out of that body and feel no more pain when suddenly we heard a faint little gasp in her throat. Suddenly it looked as if someone were smoking in the room for we saw above the bed, a mist rising. The Doctor stood paralyzed, watching the scene. The form moved up and up and suddenly the form went right through the ceiling.

"The Doctor looked at us and I watched him as he noticed that our eyes, too, were following the spirit. After it was over, his forehead was covered with perspiration. Standing aghast, he said: *'My God, I know now that man has a soul. You all saw what I witnessed just now. For many years, I have been an atheist, but that has been a great manifestation.'*

"Was that power present because of my being a medium? I do not know but I know now that there was one man who had a great awakening because he actually witnessed a manifestation of spirit. In general *modus operandi,* this was no different than the manifestation of Jesus when he returned in the garden to Mary. She did not know him at first any more than the Doctor could recognize that form he saw departing as the spirit of the soul.

"Mary did not know Jesus until she heard Him speak and say: *Woman, why weepest thou?*

When she looked up, she recognized Him for He said: *'Touch me not but go and tell the others what you have seen.'*

"Mary did tell the others but they were skeptical just as were the people who heard the Doctor tell his story for they said: *'Oh, it was just an illusion.'* However, there are millions today throughout the world who know without any doubt that there are no dead. They know that if there is a road that will carry us across that imaginary borderline, the same road will bring us back.

"If a mother passes to the spirit world, like my own, and she lives in this consciousness then all mothers (everyone) lives on. What sort of a God could you believe in that would not let my mother return to her family and let them know she lived? Don't you think a son or a daughter would seek back their mother and father to cry out with immortality upon their lips: *'I live and love as I did before.'*

"Jesus said: *'I come not to destroy the law but to fulfill it. I come so that men might be free and understand we continue in a greater consciousness after this change upon the earth.'*

"I am sure that if I were to ask you here if you have been aware of spirit presences at any time, you could answer: *'Yes, I felt one day that I heard a voice,'* or *'I had a vision or dream,* or *'I saw a light,'* or *'I had an impression or a hunch.'*

"These are the spiritual gifts of which Paul spoke. Everyone is touched with that divine power. Those who are able to demonstrate it have only been able to unfold a greater quality within their consciousness. I believe Jesus must have unfolded not only the sixth sense, but perhaps the seventh and the eighth.

"He was able to walk upon the waters because he understood that law of nature. He understood that vibration the masters in the Far East have come to understand and been able to demonstrate. We in the Western World have been so filled with the material that we are only beginning to awaken from our long slumber of ignorance and realize there are angels about us everywhere.

"Look at the wonderful inventions that we have known such as our telephone, our radio and television. Would you have believed 20 years ago that you would be able to sit in your living room and see a football game on television? No, that was impossible because your consciousness had not unfolded to such a degree that you could understand such a manifestation. How do you suppose Thomas Edison was able to invent the electric light? He learned the laws that governed the electrical vibration of the atmosphere and harnessed it.

"Jesus did not heal by the power of his hands, but by the power flowing through his hands. I believe he healed through suggestion into the consciousness of the other individual for he said: *'Pick up thy bed and walk.'* He did not pick up the cripple. The cripple picked himself up. Jesus was able to understand the law of suggestion and thus was able to help those about him.

"The men today that have brought about the great manifestation of television have harnessed certain laws. If all of those wonderful things can happen, if radio beams could be passing through this room right now, why can't your spirit friends? You do not notice any beams because you are not a radio. The reason some of you do not know that this atmosphere is filled with spirit people is because you are not of these vibrations. In short you are not a medium.

"Every science has its own faculty for research. As we have a telescope for the study of the stars so we must have the medium for the study of psychic phenomena. There must be an instrument. We have

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MESSAGE

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television for the picture to be transmitted. We have the telephone for you to speak over. Every science has its faculties for research and mediums are the channel for psychic phenomena.

"But, if you want to know the truth, I cannot bring it to you. You must have the conviction within your own soul. You may read many books, you may hear many things, but old Mother Nature knows what is inside your heart. You may fool your friends by smiles, etc. but deep down inside you, the great God-power, which is a universal law, can understand what is in your soul. You will attract to you only that which you send out.

"So, if you want to know the truth, you must truly meditate. You must open your mind and your heart. You must be like Solomon when he said: *'Give me understanding'* and there was the outpouring of the spirit upon him, because nature, which is God, and the angels knew what lay within his soul.

"We only receive as the result of things we have made or earned for ourselves. So, let us all together be seekers of truth and remember the words of a great writer who once said: *'We are all standing in the mud but some of us are looking at the stars.'*

"Some of us are looking at the stars, trying to dream and visualize the greatness and the beauty of life. Let us live ourselves and think. Do not travel backwards through the avenues of time and the valley of tradition but climb the mystic mountains. The veil is slowly being lifted. Why not join that pilgrimage?"

(There was prolonged applause from the audience as Mr. Laughton finished his lecture. Immediately following the lecture, Edward Mackey spoke for a few minutes.)

MACKEY SPEAKS

Mr. Mackey: "I realize we have many New Yorkers here; I was brought up right here on the streets of New York and if I do not know the pulse of New York City, then I should move out of it.

"I know that we have hunderds of thousands of people here who are vitally interested in Spiritualism, so I spoke, and did not have to use too much effort to receive an acceptance. I invited Mr. and Mrs. Pressing to bring the Foundation here. "Now, I am not going to try to sell this Foundation to you for I think the Foundation can sell itself. Last night we passed out application blanks which you should fill in. (Write for application.)

"Spiritualism has had a cloud upon it for many years. I feel that the workers in the field today can, and will raise the standards. We have this challenge but we intend to take it up. I am going to leave it to you and all of your friends.

"The Pressings want you to sponsor this new work. We want to sponsor it and I am sure that every medium who has the interest of Spiritualism at heart wants to sponsor it. But it is up to the people. You are the only ones we can rely upon.

"Surely, your spirit people want you to sponsor such an organization. It is an absolute necessity here. If we could do these things, then I know and I feel that perhaps all of the great interests that we have would best be served. The only way we can do this is to call only you, and as I said last night, the Pressings enter a year's subscription to the *Psychic Observer* for all members. You do not have to fill in the application tonight. You may mail them to the Jamestown headquarters. The blanks will be at the door as you leave.

"The demonstrations that were put on here last night and the demonstrations that will be given tonight, and all of the other demonstrations that are employed in scientific physical phenomena will be presented at this Foundation. If you want to join in this by receiving the words of your loved ones at various times through this Foundation, then it behooves us absolutely to do what we can.

"We do not want to repeat ourselves, but we leave the future of this Foundation in New York City in your hands.

"I know that we will present all of these demonstrations again. We are going at this thing without any question whatsoever as to its success. I hope that you do this and I know you will. Thank you.

(Applause)

(Mrs. Pressing then introduced the next speaker of the evening, Rev. Clifford L. Bias.)

BIAS LECTURE

Rev. Bias: "Right across the street from this hotel is Town Hall. Emblazed on the front of that building, are these words of Jesus: *'Ye shall know the truth and the truth shall set ye free.'*

"Perhaps, as Pilate of a long time ago, many might say: *'What is truth?* Then immediately the answer comes back: *'Truth is reality.'* One person says; *'Truth is the conformity of cognition to reality.'* Immediately, we are confronted with: *'What is reality?'*

"The truth which we in Spiritualism and those who are researchers in psychical phenomena are trying to arrive at is the idea of who man is, what he is, where he came from, and where he is going to.

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To All My Friends

I EXTEND MY HEARTIEST GREETING FOR A **HAPPY** AND **BLESSED CHRISTMAS**

Rev. Sophie E. Busch

Bias' Lecture. . . CONTINUED FROM PAGE 10

exists? Where is it located? Can it be measured? How can I see what it is?

"Fortunately, physical science in these last fifty years has done many remarkable things in-helping man to understand himself. The so-called scientific approach has been brought into matters pertaining to religion, psychology and psychical phenomena.

To a certain extent that approach is good, but in other ways that approach is just a little bit silly when we take physical science off the throne. It actually belongs down among the worshippers rather than being on the throne being worshipped in itself.

"The so-called scientific technique has been so over-rated that most of us feel that we just aren't well educated; that we just aren't proper thinkers unless we use the so-called scientific approach to things.

"However, just as many men, including psychical researchers and Spiritualists down through the ages, have always found a good amount of residue of facts to a phenomena which they could not fit into the ordinary accepted scientific scheme of things. We, in modern psychical research and Spiritualism can point to a great deal of evidence and phenomena that seemingly escapes the confines of materialistic science.

"Scientists have tried to find what man is in a variety of ways. They have tried picking him to pieces. They have tried to analyze the various physical parts. In the last 75 to 100 years, medicine got so specialized that it was treating a man's big toe or liver, treating his left knee or right ear, without considering him as a whole.

Lately, however, there has been a turn back to common sense and in so-called psychosomatic medicine we are considering man as a whole; man as a complete individual rather than just a conglomeration or a putting together of various parts.

"That same approach, the so-called new approach of psychosomatic medicine is the identical approach of the hierophants of the ancient mystery schools, and of the wise men of long ago. Like modern science, modern physics is becoming to realize and beginning to teach what the occultists have been saying for these many thousands of years: *There is no reality save spirit.*

What does modern physics teach? There is no such thing as matter of and by itself save as it is a manifestation of energy.

"When modern physics takes the next step forward and applies the new laws to man himself then they are going to arrive at what we, in Spiritualism, have known a long time. This is the simple fact that man is a spirit who has a body and that the physical body is the manifestation of the spirit.

"If we could use spirit and energy as interchangeable, we could say there is nothing real save energy. That is what modern physics is preaching nowadays, isnt it? And if we use the term there is nothing real save spirit, we are not quoting any modern physicist. We are quoting the most ancient of teachers.

"Now that is what modern Spiritualism is trying to say and trying to prove over and over again. Modern psychical research is not something new whatsoever, and the word, modern, is really out of place. Actually it is as old as the first inquiry that ever entered man's mind, and that is: *'Who am I? Where did I come from? Where am I going? What is this all about anyway?'*

"I would like to postulate the theory that all of our ancestors of a long, long time ago were very ape-like creatures. Maybe we were not apes; but we looked so much like them that maybe we could hardly tell the difference. Then possibly the mind of man first began to function and to think dimly for himself.

"Think of your great, great great, great grandfather, way back in some primeval forest wandering along through that dimness of his ignorance, afraid of all things around and about him. Perhaps when he first became a man, and I would like to say that he first became a man when he thought that thought: *'Who am I? Where do I come from? Where am I going? What is this all about anyway?'*

"Perhaps he did not have a good language to say those words to himself. Perhaps it was just a stirring deep within himself. In modern science, theologians and materialists say that is when religion was invented. That man invented religion and spiritual things in order to rationalize his fear of the unknown; in order to give an answer (to himself) to these dim questionings within his own heart, within his own mind.

"This is the materialistic concept of the origin of religion: that it was born in man's fear of the unknown. His rationalization of that unknown and of that fear within himself—there is your origin!

"Now that is one theory, but my theory—it is not mine, it is all of ours who are Spiritualists—is this: there was a poor little savage. He hadn't many clothes on and was all covered with hair that needed combing very badly. A poor, defenseless, helpless creature. Then, we have an angel up in heaven who was really a big brother to the poor little fellow down there. He may be a third-rate angel. He may have belonged to the third or the fourth order of angels, but he was a nice, little angel.

"As he looked over the vast parts of heaven, he saw the poor little fellow down on earth and said to himself: *'There goes my little brothed. How ignorant he is. He doesn't know where he came from; he doesn't know where he is going to. He doesn't know who he is or what he is but he is going and he is coming, and he wants to know.'*

"And so, the angel in his love and pity came down to earth and patted him on the shoulder and said: *'Hi, Joe,'* or *'Hello. brother.'* That is how an angel would speak to someone who is a brother.

"Now mind you, when that poor savage saw or felt the presence of this wonderful, glorious light round about him, perhaps he had to invent the word 'angel' or more likely he invented the word, 'God' to name this something out of the unknown.

"Man reaches out into the unknown because man instinctively wants to grow in consciousness.

"There is a psychiatrist sitting over there (Dr. Russell MacRobert) and he will tell you that man has at once a fear of the unknown and at the same time he has a definite love for and a definite attraction to the unknown. These conflicting emotions are present at one and the same time.

"Hence, this ignorant savage saw this glorious spirit. He immediately fell on his face in fear but was strongly attracted to it. Now, perhaps, the angel tried so very hard to explain to the poor little man who he was; where he came from; where he was going; what it was all about, but we must bear in mind that the angel is limited, not by his ability to give, but by the capacity of the ignorant man to receive. He was limited but he tried to explain in words and thoughts; in pictures and in any way he possibly could. He tried to communicate with that poor man and give him some inkling of the gloriousness that man really is.

"And perhaps the man understood just a tiny little bit and if

(CONTINUED PAGE 14)

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Bias' Lecture . . . CONTINUED FROM PAGE 11

he did, then he immediately went and told his wife or his mate or his children or the other people round about: *'I had a wonderful vision. God came to me. A great angel came to me and said thus and so to me.'*

And immediately a religion was born for he had followers and he was declared a prophet because of this revelation.

"That is my theory as to the origin of religion itself.

"We, in our Modern Spiritualism, say that the time of revelation from out of the unknown to us here has never, never ceased. It still goes on.

And those older brothers of the human race, whether we call them angels, saviours, or gods, or whatever word we want to use for it,—those intelligences who are out there in that great unknown, have evolved, according to what they tell us and achieved mastery.

Remember Arnold Toynbee's illustration in that wonderful history of his; of the group of people who live down in a low valley where there are few forward souls who look up and see a nice higher shelf up there, nice and green, and a few souls climb up.

They find how nice it is and they call back to the ones lower down, *"Come on up, it's nicer up here."*

And then gradually a whole group goes up to that level. There are always a few stragglers who are left behind. After most get up to the second level there are then a few souls who look up still higher and see another higher shelf.

And they climb up that high precipice and find out how much sweeter it is up there. The grass is greener, the sun is shining brighter, things are much nicer so they call down to ahe rest, *"Come on up."*

We in Spiritualism say there are those up there who have climbed these various precipices, who have evolved to higher states of consciousness, and who are reaching down to us saying to us, *"Come up where we are."*

We have come up a long way, but there are still those up there who are saying to us, *"Come on up to our state of consciousness. Come on up to realize yourselves, like ourselves, brothers and sisters one unto the other, Children of God, citizens of the universe who exist in eternity."*

Now isn't that a much wider concept of man than just some little creature who is a citizen of some little locality, so very limited by his community to little institutions, by his language, his particular religion, ideology and economy, the color of his skin?

Is not that a wider concept, a grander and more beautiful concept of man, that he is a child of God, growing in awareness toward Cosmic Consciousness, and that he is a citizen of the Universe, who exists eternally? That is what the spirit teachers are saying to us, urging us to come up to their state of consciousness, and they use many means of saying it to us.

One of the means which they use in giving this great truth to us, is the one whereby, through certain individuals as channels, they are able to communicate from the spirit world to us here in the physical world. These individuals used as channels of communication are mediums.

We divide mediumship for the purpose of studying into two categories; mental and physical. In the physical phenomena of mediumship, those who are in the spirit world use physical energy, which belongs to the etheric or vital body of a person here on earth called a physical medium. This energy is used to produce physical results. These physical results are designed to call the attention of people in this world to the existence of those up there.

BIAS DEMONSTRATES SPIRIT PRECIPITATION

That is what we are going to have here right now—a demonstration of physical mediumship. Now, mind you, a physical medium is an individual who has a large amount of available energy, in other words, a loosely constructed etheric or vital body. This energy of a medium is drawn upon and actually used to produce physical effects.

The kind of demonstration that we are going to have right now is what is called precipitation of spirit writing. We will proceed with that, and I trust and pray, and I hope you will all pray with me, that some of those elder brothers up there, some of those angels, some of the Teachers, will be able to draw from me and the other mediums here, from all of us who are in this great room (Crystal Ball Room) enough to enable them to bring about physical results, who may cause a few of us to make up our minds that there are such things as elder brothers, that there are spirits, who do care for people here on earth and are trying to help them. (Loud applause, when Mr. Bias prepared for the demonstration.)

Mr. Bias: "I want two persons I do not know personally but who are interested in mediumship and attend study classes—a man and woman if possible.

"There is a gentleman back there. Will you please come up to the platform?" A man stepped forward.

"I will want four or five women to act as a committee." A committee was formed.

"Now, I have a bundle of ordinary colored pencils. The idea is that the spirit people will draw some of the coloring matter from these pencils and also from the colored flowers I have here. All of this is necessary, to bring about a precipitation of the writing in color.

"The idea is that actually some of the coloring matter on the ends of the sharpened points of the pencils will be used up. They will not necessarily use the pencils to write in the ordinary way but will actually draw from the ends of the pencils. That is why we have to sharpen the points after they are used.

"I want each of you five ladies to pick a pencil, do not tell me which color you select; make a close inspection of it and note its color. Then try to visualize in your mind the color. After the demonstration, see whether you think any of the points of the pencils have been used up. Do you get the idea?" (The ladies reply yes and each selects a pencil.)

Mr. Bias: "The ushers will now pass out a number of just white plain cards that are blank. Look at the cards, turn them over and make sure that there is nothing whatsoever on them."

Mr. Bias continued with his explanation as the cards were passed around and inspected. Then the cards, pencils and flowers were placed in a basket on the platform, covered over with another basket and then held by the two persons from the audience. He explained that the cards had to be in darkness in order to enable the phenomena of spirit writing to be accomplished, thus the second basket.

Mr. Bias: "Now all is ready and we will sing: *There Is A Land That Is Fairer Than Day.*"

After the singing of the hymn, Mr. Bias turned to the lady holding the basket: *"Do you feel anything?"*

"Yes," she replied, *"I feel a vibration."*

He then turned to the gentleman who also affirmed that he felt a vibration.

Mr. Bias continues: "The two people here feel as if the baskets are

almost alive. We will hear in a second a faint rustling sound, like dry leaves being shaken together. If either of you hear that, please mention it."

Mr. Bias asked several from the audience to volunteer to come up and listen to the rustling noise inside the baskets. His request was complied with and all the volunteers said with astonishment that they distinctly heard the noise from the baskets. One of the volunteers was a minister. Another was a magician.

Mr. Bias then removed the top basket and began to take the cards out. Quite a few on the top were blank, but the center ones had names and messages written thereon. Others had pictures and flowers, all in varied colors. People seated in all parts of the room excitedly voiced recognition. Great applause and excitement gripped the great audience as the names, initials and written messages were read out by the medium.

Following Mr. Bias' outstanding and successful demonstration of spirit precipitation, Mrs. Pressing resumed the chair and explained to the audience what was to come next.

MRS. PRESSING INTRODUCES

Mrs. Pressing: "The mediums will now stand here as instruments and do their best to give themselves wholly and freely to those over there. But, please remember friends, it is also you who help to make your seances a success. If you will send to these young men your kind thoughts, you will receive more messages because it will be much easier. When vibrations are harmonious, there is no static and messages come over the heaven-wires with great ease and more people will be reached. Think of your fellowmen in that fashion.

"So, again it gives me great pleasure to introduce your own Eddie Mackey who will give clairvoyance."

Great applause greeted Mr. Mackey as he rose and faced the audience.

MACKEY'S CLAIRVOYANCE

Mr. Mackey: "As Mrs. Pressing said, I will try again to reach into the spirit world and speak for those who are here. All through Mr. Bias' lecture, I was hearing many voices. It is difficult for me to tell you who these voices were as they spoke to me. All we know is that we hear them as they speak in many languages and we try to interpret them in our own way.

"When I hear a name, I will call it out and even though it may not be exactly as you would say it, if you can recognize it, let me have your voice.

"The room is filled with angels who want to speak to you and as I was listening and trying to sort out all the voices, I heard one that was speaking to me. Someone said: *'This is Bill.'* I heard the name of Bill and Jack being called.

"Then someone said: *'I am glad to be here and this is the first opportunity I have had to come because there seems to be a veil around my soul.'* This person came right here and built up and touched the lady over there." Mackey indicated a woman in the audience.

"There is someone standing beside you who, I believe, is confused. His name is John or Joe. He passed away in the Easter week of this year. He was in a room in New York and there was gas where he was." A woman confirmed this statement.

"He says that by you holding these thoughts you are keeping him close and he wants to be released. He knows you will do that. By doing it, you will help him and he will be able to go out into his world and return to you much easier and with greater joy. He says he can lift you from a path which has not been easy for you for he shows me that it was not easy for you or him.

"He turned around now and said that perhaps he danced his way into eternity with you beside him. You must take that message to release his soul. He wanted you to be a dancer. I don't know you from Adam but he says he will help you and wants you to help him now.

"I hear another voice now calling *'Ted'*; a boy by the name of Ted says he wants to speak to his mother. He went over and touched you, the lady over there." Mr. Mackey indicates.

"He has with him one named Ernest Stephen." The voice of the lady back in the audience could be heard saying she knew him.

"You know him; bless his soul.

"Another person stands by my side and says: *'This is Andrey'* and is speaking to you." Medium indicates. "Mother and father come and a whole group. They want you to know that they are with you. They bring with them a great spirit light and they are trying to give you that which is in your heart that doesn't seem to be achieved. I know that some day you will have that. The boy touches you and says: *'I am here.'*

"A girl stands beside me by the name of Marie." Voice says right. "Was she your sister-in-law?" Answers yes. "She had an infected leg and would not go to a doctor." Voice says right. "Was she a Christian Scientist?" No. "Anyway she would not go to a doctor." No.

"That is what she is telling me. Her leg now is alright, she says, and she is so happy to be with you here tonight." A voice from the audience said: "Thank you."

"I hear someone else say: *'Oh, I wish you would speak for me'* and then another voice I hear saying, *'This is Celina Delrico.'* She is speaking to you and is so glad to be with you. She says: *'We have a host of angels speaking and all are sending forth their love to you.'* Acknowledged.

"There is a man standing by me saying: *'I am here; this is George.'* He is your father who says that in one year's time he has made great strides in achievement. He says: *'I am going to have an anniversary soon.'* He tells me that it is one year this coming Sunday, October 22nd." The lady's voice says that's right. "He tells me he will be in the spirit land that time and asks that he not be called back, except for messages, because he is so much happier away. He says that in the atmosphere he is now in, he has all the votes he wants. I do not know what that means, perhaps you do." Voice says *"That's him!"* Loud applause.

"From the world of spirit, I hear another soul saying she is Berny Kline. The lady there (medium designates), Berny is calling to you. Another is calling to you giving the name of Lottie. Is that your daughter standing by you? You called her by another name, Bunny?" Lady's voice says right. "She is here and Bill is beside her with many others for you.

"Mary is here, Mary Malone who says: *'I am so happy. Here we have the Altar of Light'* She says that she had her own home and was a Catholic. She had a very rich altar in her home which she thought would take her soul to heaven when she left this world. Now she says she can see that all of it was really not true. Party, receiving the message, laughs heartily. (Loud and prolonged applause).

"Another soul is standing here telling me: *'This is Bill; oh, Mother,*

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I am so glad to be here with you.' An Indian is here. We don't like to bring these Indians in but he says he will stop me if I don't let him in. (There is much applause as the lady identifies him.)

"Another soul says: '*We are so happy*' and tells me that you have in your possession two birthday cards. ('Correct,' voice said). You take these birthday cards every Christmas time and put them on the table, then you look at them and say Benny and Bill are here. Do you do that? (Yes, was the answer.) God bless these souls. They are here from the spirit world and that is what they tell me tonight.

"I hear many people calling out from the land of spirit. One is giving the name Walter and wants to speak to Ethel. (Lady's voice says: '*I am here*'.) The whole group greets you. You have with you, and this is a little confusing, one you called "Dad the First" Who is that? (Lady said, '*My dad*'.) You called him '*Dad the first*'. Is that correct? (Lady said yes.)

"I have a mother here who recently passed on. I would say by what she is telling me that she passed over in February. (Voice said No.) Or March? Did she go in 1945? (No, the latter part of 1944 the lady said). I may be out a little for they are not able to be exact in our time. She is a great soul. There is a Dorothy and a Walter coming to you and someone by the name of Lily. All are reaching out and telling you they are all so happy Then there is a Master Teacher building right over here who says that when you feel depressed, he helps to cheer you and that the promises will be kept. ("Thank you," is heard).

"I hear another voice that gives the name which sounds like Guy. A man by that name. Down there (lady acknowledging the name with thanks) calling to his wife. The name sounds like Nuset. Anyway, he is your husband and saying he is so glad you are here.

"There is a little lady standing by me, giving the name of Grandmother Toula. (Lady says yes). She is near you; and there is a Joseph here sending a greeting. Is that your boy? (Voice, my son) That is fine.

"He says he is so glad to be here with you tonight, telling that he is always with you but that he does not always have the chance to speak to you. '*I am here,*' he says, '*you know I am here. Too bad we had to take Dad.*'

"I see a vision before me, like a birthday scene. He is your husband who passed away the day before his birthday. You should not have felt so sad, he says, for he was by your side. Yes, he passed on one day before his birthday. I leave with you that message from him. (Acknowledged.)

"Would you know someone by the name of Langford? (*Yes, I do,*' the lady replies.), She is a little lady known as Grandmother Langford. She says that she did not want you to go away without speaking to you. (Correct, lady says). Grandmother Effington is here. She sends you her greetings.

"Then, I heard another voice calling out, saying: '*I wish you would speak for me.*' He gives the name of Dave. (*'Here,*' was called out by a lady in the audience.) He is a sweetheart for I saw a great heart before me. He says that you know Penny. Is that her nickname? (Yes) I get the real name of what sounds like Penina but Penny is what you called her.

"There is someone here by the name of Millard. What is your last name? He says: '*Hogencamp*'. (Lady recognizes the name). Well, Hogencamp says he is going . . . (Here, Mackey's voice was not distinct due to the great applause from the audience.)

"Another voice of a dad calling to his son, Roy. Is there someone here by the name of Roy? (Man answers 'here.' This is a father calling to his son. I heard a lady speaking too saying: '*I am here. This is Grandmother Walters speaking to Roy.*' Father has only been in spirit life a little over a year perhaps—since March, 1949.

"A soul says: '*Please speak for me.*' She gives her name as Louise, your mother. A man gives his name as John — John what? — "*John Murdock,*' he answered. He wants you to know that all the things you have in your heart will come to pass and I feel a splendid vibration all around you.

"I hear five or six voices that I do not get quite clear all trying to get in here, all trying to speak to me."

(At this point, James Laughton rises and begins to take over from where Mackey left off. Mackey remains standing.)

LAUGHTON'S CLAIRVOYANCE

Mr. Laughton: "There is a name calling here, did you hear it Bias? (Mrs. Pressing said: '*I heard a voice.*) The name sounds like Nickolat, Nickolat. Does anybody know someone by that name? (Lady says she knows it.) His other name sounds like Novlitch. Is that a name or a title? (Voice says it is a name.)

"I also see a little girl building here. What is your name? Sounds as if she says: '*Matalia.*' Then I heard someone else speaking to you, giving the name that sounds like Tita, a brother's vibration. A boy gives a name that sounds like Mickey, who seems to be your son."

Laughton then turns to the designated gentleman in the audience and says: "May I ask you sir, if you work in a machine shop here in New York City. (Yes) Why I thought that there were only sky-scrapers here. (Loud applause greeted this evidential message.) There is a beautiful light over your head and I heard the voice of this girl who is beside me here and she says: '*I wanted to come in to send my love back to you here tonight.*"

BIAS' CLAIRVOYANCE

(Here, Clifford Bias rose and joined the two other mediums who also remained standing and from this point on, each of the mediums takes turns giving messages one after the other with rapidity, one joining in where the other one had left off).

(TO BE CONTINUED)

This demonstration of clairvoyance will conclude January 10, PSYCHIC OBSERVER. This report, taken down on a tape recording machine, started December 10th edition. Every word uttered at the A. F. P. R. second session in Hotel Diplomat, N. Y. C., October 19th, was transcribed. Allowances had to be made for possible errors caused by loss of clarity during applause and occasions when the speaker or medium stepped out of microphone range.

This marks the first time an entire service, from beginning to end, has been published. It will, therefore, give all those who could not attend the two meetings an opportunity to know what actually transpired.

January 10th edition will conclude one of the most outstanding demonstrations of clairvoyance ever to be witnessed—three mediums, all standing on the rostrum, relaying clairvoyance, each picking up the vibration trend where the other left off. Don't Miss It!

CHURCH NEWS

Troy, New York

A Spiritualist rally, under the direction of Rev. Maude E. Van Tassel, was held recently in Troy's Spanish War Veterans' Auditorium. Those taking part in the activities: Dr. and Jacoba Von Duyzers, Bradford, Penna.; Elenore Greer, Albany, N. Y.; Rev. L. H. De Long, well-known mental medium, and according to a recent letter from Jennie Church, secretary, Medium's Day will be held the third Sunday of each month.

Los Angeles, California

Preparations are being made to sponsor a West Coast Spiritualist Episcopal Institute in Los Angeles early in April according to Earlyne Chaney, Chesterfield, Indiana.

Rev. Robert G. Chaney and his wife, Earlyne, are currently serving churches on the West Coast. Their itinerary: *December 3rd,* Spiritual Fellowship Group, 943 South Hoover, Los Angeles; *December* 6, Church of Revelation, 985 Palm Ave., Fresno; *December* 7, Church of Revelation, 1306 North Irwin Street, Hanford; *December* 10 *and* 13, People's Spiritualist Church, 785 Junipero Ave., Long Beach; *December* 14, Temple of Christian Philosophy, 1105 Raymond Ave., Long Beach; *Decemiber* 17, Temple of Universal Truth, 801 South Wilton Place, Los Angeles.

New York City

Caron Smith, secretary of the Helen Brand Memorial Spiritualist Church, announced that the annual memorial service was held December 3rd last. A special Christmas service is scheduled for December 17th.

Rev. Hazel Herrejon, pastor of the above church, is a lecturer, mental and materialization medium. Her church holds a charter from the International General Assembly of Spiritualists and regular services are held the second and fourth Sunday afternoon at 2:30 p. m., Studio 67, Metropolitan Studios, 1425 Broadway,, New York City.

Chesterfield, Indiana

Rev. Lula Taber, one of America's outstanding materialization mediums, will be at home, throughout the winter months, Friday, Saturday and Sunday of each week to serve those who desire to attend seances held at her residence on the Chesterfield Spiritualist Camp Grounds, Chesterfield, Indiana.

Although she intends to travel occasionally, Rev. Taber's daughter, Gloria, will also conduct her spiritual work intermittently at Chesterfield during the early months of 1951.

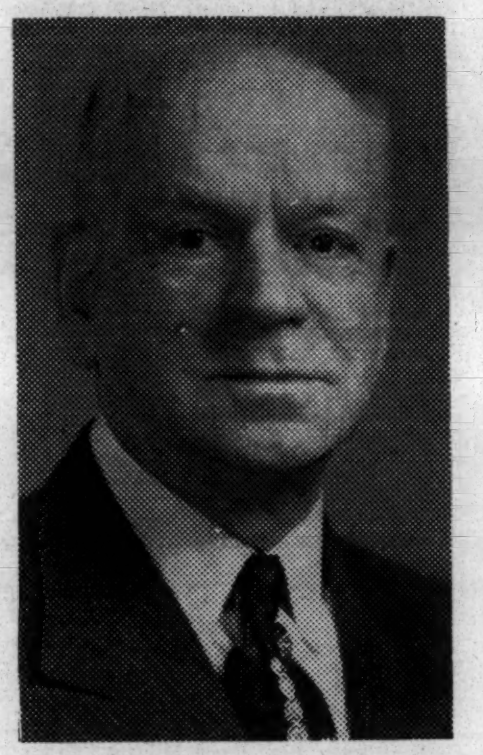
Those who desire special appointments, must make reservations by writing direct to the Tabers at Chesterfield.

Rev. Lula Taber

Correction—Denver

We have been advised by Rev. Verdi Jo Ayers, 3257 Champa Street, Denver, Colorado, that the robed choir appearing in the large photograph of the Federation Convention (*Psychic Observer*, December 10th) is affiliated with the Star of the East Spiritual Church of which Rev. Ayers is choir leader and pianist. This choir is definitely not a part of the Progressive Spiritual Science Church of Denver, according to her report.

Bradford, Pennsylvania, Spiritualists



Dr. and Mrs. S. M. Van Duyzers, pastors of *The Christian Spiritual Alliance Church,* 46 Chestnut St., Bradford, Pennsylvania. They are lecturers, teachers and mental mediums.

Schenectady, N. Y.; Rev. Alice Hughes, Albany, N. Y.; Lillian Wier, Schenectady, N. Y.; Ada Robinson, Albany, N. Y.; Anna McCoy Boff, New Salem, N. Y.; Laura Selinski, Troy, N. Y.; Rev. Raymond G. Herrmance, Albany, N. Y.; Georgetta Ludwig, Troy, N. Y.; Mrs. George Hoff, Troy, N. Y.; and Diana Ludwig.

Buffalo, New York

Due to illness. Rev. Ida Hansen pastor of the Sunflower Spiritualist Church was forced to discontinue services at her former address, 39 Manhart St. but now she has resumed services every Sunday evening at her new address, 150 LeRoy Ave., in the city of Buffalo.

Rev. Ida Hansen

Rev. Hansen is a lecturer and

SUMMERLAND

BARTHOLEMEW, Cyrus E. (72) Miami, Florida, passed away recently at Blue Ridge, Georgia. He was, at one time, a member of the Board of Directors of the International General Assembly of Spiritualists. He is survived by his wife who resides at 6430 N. W. Sixth Avenue, Miami.

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ARIZONA

Phoenix, Arizona

1st Sp'list Ch. of Arizona, 10th St. and E. Filmore; Sun. Lyceum 9:45 A. M.; Services, 11 A. M. and 8 P. M.; Junior League 6:45 Pres. Sarah Snyder, 1408 N. 3rd St.

Harmony Chapel, 1738 W. Van Buren; Sun. 2:30; 4:00 & 7:45 P. M.; Edwin W. Ford (N.S.T.)

CALIFORNIA

Alameda — Brotherhood Sp'list Ch., 1407 9th St.; Sun. & Thurs. 7:30 P. M.; Rev. Pearl E. H. Manning. Phone LA 2-2316.

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Alhambra—The Pyramid Church, 326 South Atlantic Blvd.; Sun. 7:30 P. M.; Tues. 2 P. M.; Rev. Emma E. Kingham; Phone: AT 2-8632.

xxx

Escondido—Ch. of Spiritual Wisdom, 352 Fifth St.; Lyceum, Sun. 10 A. M.; Healing & Lecture, Sun. 7:30 P. M.; Pastor, C. E. Goodale; Sec'y, Ann Collins.

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Fresno, California

Church of Revelation, Inc., 985 Palm Ave.; Sun. & Wed. 8 P. M.; Friday 2 to 4 P. M.; Unfoldment Class—Friday 8 P M.; Rev. Janet Stine Wolford.

Society of Divine Science, Inc., 744 Mildreda Ave., Sun. 8 P. M.; Rev. Edna Kelley.

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Hanford—Church of Revelation, Inc., 1306 North Irwin St.; Sun. & Thurs. 8 P. M.; Rev. Janet Stine Wolford, Pastor.

xxx

Hollywood, California

Spiritual Science Church, 1904 North Argyle Ave.; Rev. Mae Taylor.

Psychic Fellowship Group, Masonic Temple, 6840 Hollywood Blvd., Wed. 8 P. M.; Carol E. McKinstry.

xxx

Huntington Park—Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 8 P. M.; Victoria M. Freutel.

xxx

Long Beach, California

Temple of Christian Philosophy, 1105 Raymond Ave.; Sun. 7:30 P. M.; Kosmon Club, Thurs. 1 P. M.; Rev. Lola Reddig, Phone 82316.

People's Sp'list Ch., 785 Junipero St., Rev. Edith M. Niles, Pastor, 1721 East Broadway. Phone: 730-28.

Spiritual Science Church (IGAS Charter No. 126), 1202 E. Plymouth St.; Rev. Mary C. Pirtle.

Carl Horton Pierce Memorial Healing Center, Villa Riviera Hotel, Chapel in the Sky, Suite No. 1601, 800 East Ocean Ave., Sun. Vespers 2:30 P. M.; Mon. & Thurs. 8 P. M.; Dr. C. Richard Minugh; J. Leigh Denton; Telephone: 6-7261.

Ch. of Divine Light, 2276 American Ave.; Sun. & Thurs. 7:45 P. M.; Pastor, Rev. Beulah Englund, Phone 404955; Ass't, Billy Hall.

Temple of Spiritual Science, Masonic Temple, 835 Locust St., Sun. 7:30 P. M.; at 331 Daisy Ave., Thurs. 7:30 P. M.; Minister, Rev. Rosa Locke; Phone: 65-0108.

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Los Angeles, California

Wilshire Sp'list Ch., 508 So. Hobart Blvd.; Sun. 11 A. M.; Tues. 8 P. M.; Rev. Ethel Van De Water.

Central Sp'list Ch., 2201 S. Union Ave., Services Sun. 9:30 to 11 A. M.; 2:30 P. M. & 7:30 P. M.; Wed. 2 & 7:30 P. M.; Rev. Elizabeth R. Courtney, Founder; Rev. Maria A. Sykes, pastor.

Spiritual Ch. of Ataraxia, Garden Court Ball Room, 7021 Hollywood Blvd.; Motor C't Entrance, Sun. 11 A. M.; Pearl Irene Barnes.

Agasha Temple of Wisdom, 353 North Western Ave.; Sun. 8 P. M.; Richard Zenor.

Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Thurs. 2 & 3:45 P. M.; Sun. 2:30 & 4 P. M.; Minnie Sayres.

Ch. of Psychic Light, 617 Venice Blvd.; Sun. 2:30 and 7:30 P. M.; Rev. Katie Whittemore, 227 S. Flower St.

Spiritual Science Ch., 247 W. 58th St.; Tues. 2 P. M.; Wed. 8 P. M.; Fri. 7:30 P. M.; Sun. 11 A. M., 2 & 8 P. M.; Rev. Frank Mickley, Phone, TH 2104.

Spiritual Fellowship Group, 943 South Hoover St., Wednesday—2 & 7:30 P. M.; Sunday—2:30 to 4 P. M.; also Sunday evening service at 7:30 P. M.; Rev. Jane M. Sipes; Phone: [illegible]-2280.

Sylvia's Spiritual Center, 142 W. 85th Pl., Thurs. & Sun. 8 P. M.; Rev. Sylvia Allinger, Pastor; Rev. Mason L. Chambers, Co-pastor.

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Oakland, California

First Temple of Spiritualism; 1442 Alice; Sun. 8 P. M. Mitzie Monroe, minister.

Fraternal Brotherhood Spiritual Ch., 626 West Grand Ave.; Tues. & Thurs. 2 P. M.; Wed. 8 P. M.; Lillian Storms (Hi 4-1684)

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Sacramento — Liberal Sp'list Ch., I.O.O.F. Hall, 9th & "K" Sts.; 4th Floor; Sun. 2:30 & 8 P. M.; Midweek services at 2113 "N" St. Wed. 2:30 & Fri. 8 P. M.; Visiting workers welcome; Rev. Ruth Moser.

xxx

San Bernardino, California

Ch. of Revelation Br. No. 14, 754 Mt. View Ave.; Sun. 7:30 P. M.; Rev. Ruth I Roberts.

xxx

San Diego, California

Harmony Temple of Spiritual Brotherhood, 1039 Seventh Ave.; Michael Florenza.

Fraternatl Sp'list Temple, 2nd & Beach Sts.; Gust Thunberg.

Progressive Sp'list Ch., 3843 Herbert St; Carrie B. Kelly, minister; Kathryn T. Rodgers, secretary.

Concord Mission, 1934 Thirtieth St.; Elvina Johnson Colburn.

New Hope Sp'list Ch.; Dartlee Hall, 3680 Sixth Ave.; Sun. 2 P. M.; Rev. Ethel Fowler; Sec'y Robert Helmuth, 3709 Sixth Ave.

First Sp'list Ch., 3777 42nd St.; Sec'y, Mrs. H. L .Davis.

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San Francisco, Calif.

Golden Gate Sp'list Ch., Native Son's Bldg., 414 Mason St.; Sun. 8 P. M.; (2nd & 4th Wed. 7:45 P. M.) Florence S. Becker.

Spiritualist Church of Revelation, Inc., 2139 Grove St.; Thurs. 7:45 P. M.; Rev. James J. Dickson, Pastor, Materializing and Direct Voice Medium. Pastor's home, 2940—19th Ave.

Christian Sp'list Ch., 4th Floor, 414 Mason St.; Sunday 2 P. M. & 7:30 P. M.; Atela Chisholm.

The First Sp'list Temple, 3324 Seventeenth St., Albert N. Therriault, Sec'y.

The Little Church (Sp'list), 887 Valencia St.; Sun. & Thurs. 7:45 P. M.; Sun. School, 10 A. M.; Healing Class, Mon. 7:30 P. M.; Unfoldment Class, Tues. & Wed. 7:30 P. M.; Rev. Alda Scheierman.

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San Jose—Grace Spiritual Ch., I. O. O. F. Hall, 3rd & Santa Clara St.; Sun. 2:30 P. M., messages; 7:30 P. M., lecture & Healing; 4th Sun. 2-4 P. M. circles; Rubie Swisher, pastor.

Santa Barbara — Universal Chapel of Light, 1509 dela Vina; Sun. 7:30 P. M.; Johanna Ruhnau.

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Santa Cruz, California

Society of Divine Science, Inc., No. 102 Errett Circle; Sun. 8 P. M.; Rev. Alice P. Garrett

House of Spiritual Communion, 322 Church St.; Sun. & Wed. P. M.; Pastor, Rev. Irene W. Littler; Ass't, Woodrow W. Littler. Phone: 2905-W.

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Vista—Metaphysical Temple of Truth, Route No. 4, Box 612, Rev. Florence L. Myers,

xxx

Wilmar—C.C.A. of America Spiritual Ch. of St. Marys; Isobel & Emerson Pl., Woman's Club; Sun. 7:30 P. M.; Rev. W. Landeck. Phone: Atlantic 9-4130

COLORADO

Denver, Colorado

The People's Sp'list Ch., 322 E. 17th Ave.; Pearl B. Ashbrook.

Temple of Harmony Spiritual Ch., Inc., 27 West First Ave.; Sun. & Wed. 7:30 P. M.; Allen J. Miller.

Progressive Spiritual Science Ch. Inc., 1517 Glenarm (downstairs); Sun. 11 A. M. & 7:30 P. M.; Healing & Unfoldment 7 P. M.; Thurs. message service 7:30 P. M.; Rev. Florence B. Stanton, Phone Westwood 1155M; Rev. Lois B. Washburn, Phone Lakewood 1582W.

Star of East Sp'list Ch., 1925 Curtis; Sun. 7:45 P. M.; Rev. Frieda Nicklis; Phone: GLendale 7344.

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Pueblo—Temple of Spiritual Light of America, 212½ W. 7th St.; Sun. 7:30 P. M.; Wed. 1 P. M. and Thurs. 2 to 4 P. M. Healing at 631 E. 5th: Rev. Rosie Lyons, pastor.

CONNECTICUT

Bristol—Michel Sp'list Ch., Stephen Terry Hall, 8 South Elm St.; Wm. P. Morgan.

xxx

Hartford, Connecticut

The First Ch. of Divine Light, Inc., 303 Park St., Sun. 3 & 7:30 P. M.; Wed. 8 P. M.; Clifford H. Doucette, Pres.—Phone: Manchester, Connecticut 2-1841.

Hartford Sp'list Temple, 758 Asylum St., Sun. 3 & 7:30 P. M.; Wed. 8 P. M.; Alice Bergrendt; Emma Mapley, Pres.

xxx

New Haven—Alliance Center of Inner Vision; 1023 State St., Wed. 7:45 P. M.; Rev. Dorothy Russell Johnson; Pearl Pavone.

xxx

Norwich — First Spiritual Union, 29 Park St., Sun. 2:30 & 7 P. M.; Pastor: Rev. Maysie W. Wheeler; Sec'y: Otis Brainard.

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Stamford—Memorial (Sp'list) Ch.; 485 Summer St.; Sun. 4 P. M.; (N.S.A.) Rev. Raymond E. Burns; Phone: 3-5411.

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Willimantic—1st Society of Sp'lists, 142 Valley St.; Sun. 2:30 & 7 P. M.; Pres., Caroline J. Conner.

DISTRICT OF COLUMBIA

Washington, D. C.

All Soul's Sp'list Ch., 1322 Vermont Ave. N.W., Pastor, Rev. Mary A. McFarland; Ass't Pastor, Rev. Ethel Highsmith; Pres. Louise Dixon; Sec'y, Daisy La Coppidan, 3815 37th St., Mt. Rainer, Maryland.

Spiritual Temple of Light, 5725—14th St., N. W., Sun. & Tues. 8 P. M.; (I.G.A.S.) Rev. Pearl Jarcy Kerwin, pastor; Phone: Tuckerman 1993; Mildred Pulliam, Sec'y.

1st Spiritual Science Ch., 1900 "F" St., N. W., Park Central Apartment Hotel, Suite 604; Services: Tues., 2:30 P. M.; Sun., Tues., Wed. and Thurs. 8 P. M.; Rev. Alice Tindall; Phone: MEtropolitan 0540, Ext. 604.

Ch. of Two Worlds, 2460 Sixteenth St.; Sun. & Wed. 8 P. M.; Freda D. Egbert, Sec'y, 7529 Alaska Ave., N.W.; Minister H. Gordon Burroughs; Phone, EMerson 0010.

FLORIDA

Bradenton—First Spiritualist Church, I.O.O.F. Hall; 9th St. and 20th Ave., Sunday 2 to 4 P. M.; Mr. and Mrs. S. W. Myers, 2515 16th Ave.

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Daytona Beach, Florida

Hays Memorial Spiritual Science Ch., 221 First Ave.; Lectures, services and classes; Rev. Margaret Springstead, minister.

1st Sp'list Temple and Healing Center, 825 S. Ridgewood Ave.; Sun. 2 P. M.; Rev. LaVerne Garlent, Pastor.

xxx

Fort Lauderdale—Beckoning Light Sp'list Ch., Woman's Club; services Sunday evening; Rev. Jewell Williams, 200 N. E. 4th St.; Phone: 2-3160.

xxx

Jacksonville—United Sp'list Ch., 125 Market St.; Sun. 8 P. M.; Circle Wed. 8 P. M. at 1136 Hubbard St.; Rev. Etta L. Gardner; Phone 60351.

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Key West—Psychic Center, 221-B Poinciana Pl. Ext.; Sat. & Sun 9 A. M. to 5 P. M.; Mrs. Duke J. Montero.

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Miami, Florida

Beckoning Light Sp'list Ch., 1621 S. W. 6th St., Sun 7:45 P. M. Wed. & Thurs. 8 P. M.; Rev. Bertie Lilly Candler; Estella Garrett.

Spiritual Alliance Temple of Truth; Charter: National Sp'list Alliance, Lake Pleasant, Massachusetts; 1304 N. W. 40th St.; Sun. & Thurs. 8 P. M.; Mabel Smith.

Temple of Revelation, 600 S. W. 25th Ave., Sun. & Wed. 7:45 P. M.; Rev. Ruby J. Schmidt, Pastor; 1803 N. W. 6th St.; Phone: 9-9687.

Elizabeth Memorial Sp'list Ch., 729 North East 71st St., Friday, 7:30 P. M.—January through July; Rev. Marie Wilson.

The Spiritual Ch. of Christ, 1260 N. E. 111th St.; Wed. & Sun. 7:30 P. M.; Pastor, Maude Allen.

Sp'list Memorial Ch., 3801 N. E. 1st Ave.; Sun. 7:45 P. M.; Messages, Wed. 8 P. M.; Pastor, Madge Hart; Ass't pastor, Bert Wiley.

Little Shenandoah Sp'list Ch., 601 S. W. 7th St. (cor. 6th Ave.); Sun. & Wed. 7:45 P. M.; Pastor, Rev. Ermel McNabb; Co-pastor, Pearl Hinkson.

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Ormond Beach — First Spiritaulist Temple, 33 North Atlantic Ave., Sunday 7:45 P. M.; Rev. Elsie Fishburn Hicks, minister; Phone: Daytona Beach 7010.

xxx

Sarasota—Shrine of The Master, Woman's Club, Palm & Park St.; Fri. 7:45 P. M.; Rev. Dorothy Graff-Flexer, pastor.

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St. Petersburg, Florida

People's Sp'list Ch., 1011 Ninth Ave., North; Sun. & Wed. 7:45 P. M.; Rev. Nellie Curry; Rev. Clifford L. Bias and visiting Camp Chesterfield mediums.

Ch. of Spiritual Philosophy, 1715 Tangerine Ave.; Thurs. 7:45 P. M.; Rev. Clara KKnost-Larrick, Pastor; W. H. Larrick, Sec'y.

Spiritualist Church of The Beloved, 2800 Central Ave., Ethel Post-Parrish.

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Tampa, Florida

Occult Center School & Ch., 8806 Florida Ave.; Sp'list Service Sun. 8 P. M.; Rev. Nellie Cherry. (Phone 32-1805).

Shrine of The Master, 1308 Memorial Highway; Sun. 7:30 P. M.; Pastor, Rev. Dorothy G. Flexer, Phone 32-7492.

ILLINOIS

Berwyn—Church of Faith in God, 1212 S. Harvey Ave.; Sun. 3 P. M.; Wed. 8 P. M.; Healing and Messages; Pastor, Anna Zalokar.

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Chicago, Illinois

1st Sp'list Episcopal Ch., 721 Belmont Ave.; Sun. 7:30 P. M.; Rosemary Kelly, Associate Pastor.

Englewood Psychic Science Ch., & White Sanctuary Healing Center, 6514 S. Ashland Ave., Sun. 8 P. M.; Healing Thurs. 8 P. M.; Rev. Harry A. Tuffs; WAlbrook 4750.

(Chicago Continued Next Page)

(Chicago Continued)

1st Polish American Sp'list Ch., Embassy Bldg., 3940 Fullerton Ave.; (English) Sun. 7:30 P. M.; (Polish) 2nd & 4th Sun. at 2:30 P. M.; Charles Rolack.

Faith Spiritual Ch., 2614 N. Austin Ave.; Sun. 10:30 A. M.; Fri. 7:30 P. M.; Revs. Fred & Emily Ludmann.

Scientific Center of Spiritualism. Midland Hotel, 172 W. Adams St., Orchid Room; Sun. 2:45 & 7:30 P. M.; Catherine Larney.

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. and 8 P. M.; Charlotte Birkner.

1st Sp'list Ch. of Divinity, 6146 S. Ashland, Sun. & Thurs., 7:30 P. M.; Freda Brown, Pres. (Phone: Hemlock 2447).

Sunflower Sp'list Ch., 2424 N. Avers Ave.; Wed. 2 P. M.; Sun. 8 P. M.; Lena Schaefer. (Phone, Albany 1416).

Ch. of Living Thought, 2729 South Keeler Ave.; Sun. 7:30 P. M. service in Czech language; Charles Golan; Rud Prikop, 2455 S. St. Louis Ave.

Silent Prayer Sanctuary, 1706 North Pulaski Ave., Wed. 8 P. M.; Sophia Schaffer; Phone AL-2-6417.

First Fraternal Spiritual Ch., 4039 W. Madison St.; McEvery Hall; Sun. 2:30 to 5 P.M.; Rev. Emma Binz.

Belmont Sp'list Ch., 1219 Belmont Ave., Sun. & Thurs. 2:30 & 8 P. M.; Sec'y Esther A. Lundquist; Pres. Gertrude McAllister, Phone: Van Buren 6-1625.

The Sp'list Ch. of Truth, 3349 W. North Ave.; Healing, Sun. 7:45 P. M.; services, Sun. 8 P. M.; Theo. Siers, Pres. Phone Be 5-7455.

Spiritual Science Ch. No. 14 (Formerly the First German American Sp'list Ch.), 2517 W. Fullerton Ave.; Pres., M. Schatz; Sec'y, E. Olsen.

Star of the East Psychic Science Temple, 812 W. 69th St. (2nd floor), Sun. 7:30 P. M.; Rev. Louise Lewis, pastor.

Puritan Spiritualist Ch., 812 West 59th St., Sun. 8 P. M.; Rev. Rose McKay, 8209 East End Ave.

Spiritual Science Ch. No. 3, 1715 West 64th St.; Sun. 3 & 8 P. M.; Minister, Rev. John Skinner; Phone HEmlock 4-9181.

Psychic Science Temple of Divine Brotherhood, 1452 W. 69th St.; Sun. 7:45 P. M.; Rev. Hazel Themascus, Phone Republic 7-5616.

Liberal Psychic Science Ch. No. 1, 3449 West Altgeld Ave., Sun. 2:30 & 7:30 P. M.; Wed. 7:45 P. M.; Class: Tues. & Fri. 8 P. M.; Social 2nd and last Sat.; Rev. Anthony Camardi, Pastor; Phone: CApitol- 7-6333.

Evangelical Spiritual Ch., 654 N. Parkside Ave.; Rev. Harry H. Hilborn, pastor; 5923 Westlake Ave.; Ass't, Betty Samples.

Bethel Spiritual Ch., 2115 N. California Ave. Sun. & Thurs. 8 P. M.; Candle Light service 2nd Thurs.; Rev. Eliz. Palmer-Heller; Phone: Capitol 7-2110.

St. Paul's Spiritual Ch., 4201 W. Armitage; Sun. 8 P. M.; Pastor- Rev. Louise Quinn; Phone: KEdzie 3-1174.

Friendly Spiritual Ch., 240 W. 63rd St., Sun. 8 P. M.; Rev. Elver R. Street; Phone: WEntworth 6-2270.

Ch. of The Good Shepherd, 3069 W. Armitage Ave.; Sun. 8 P. M.; Candlelight service last Sun. each month; Pastors: Rev. Alvah & Thelma Simpson; Phone HUmboldt 9-4361.

Ch. of Higher Spiritualism No. 2; 554 North Cicero; Sun. 7:30 P. M.; Candle Light Service 2nd & 4th Sun.; Rev. Ruth A. Foster. Phone COlumbus 1-2429.

Third Ch. of Higher Spiritualism; Hamilton Hotel, 20 S. Dearborn; Thurs. & Sun. 8 P. M.; Rev. Henri Zacharias, Minister. Phone: SUperior 4-3902.

Flower Candle Light Guide Spiritual Science Ch.; 3165 N. Clark St.; Sun. 3 & 8 P. M.; Rev. Mary Kearney. Phone: GR 7-1707.

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Cicero—First Sp'list Ch., 5033 West 25th Place; Sun. 7:45 P. M.; Mon. 8 P. M.; Rev. Lena (Drews) Crane.

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Danville — Danville Sp'list Ch., 10½ N. Walnut St.; Rev. Clay Campbell, 128 Tenn. St. Phone 1399-J.

Decatur—1st Sp'list Ch. of Truth, 993 N. Edward St.; Grace W. Brown.

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East St. Louis, Illinois

Spiritual Scence Ch., 16th & Cleveland Ave.; Pastor, Laura Phillips; Sec'y, Mrs. Clarence Prater, R. R. 2, Millstadt, Ill.

Christ Spiritual Rock Tabernacle, 2601 Montgomery St.; Sun. & Thurs. 8 P. M.; Rev. Dora Rubottom. Phone Je44808.

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Joliet—1st Sp'list Ch., Jasper & Glenwood Place; Sun. 2:30 P. M.; Opal Veazie, Pres.

xxx

LeRoy—J. T. & E. J. Crumbaugh Sp'list Ch.; Chas. C. Cunningham.

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Peoria—Spiritual Ch. of God Center, 416 Hamilton Blvd.; G.A.R. Hall; Sun. 7:30 P. M.; Wed. 7:30 P. M. at 622 Main St. in I.O.O.F. Hall; Rev M. E. Price; Phone: 2-4608 or 3-6190.

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Rockford—1st Sp'list Ch. of Rockford, 323 N. Main St.; Sun. 7 P. M.; Pastor, Edna Simerson; Phone 3-6955.

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Streator—First Spiritualist Episcopal Church, 104 W. Hickory St.; Sun. 7:30 P. M.; Roy and Nora Gustin, ministers.

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Westmont—Unity Sp'list Ch., 13 W. Quincy St.; E. Backlund.

INDIANA

Anderson, Indiana

Madison Ave. Sp'list Ch., 13th & Madison Ave.; Fanchion Harwood.

Sp'list Temple of Truth, American Room, Anderson Hotel; Sun. 7:30 P. M.; Rev. Virginia Leach Falls.

xxx

Elkhart—Christian Spiritual Temple, 209½ S. Main St.; Minister, Rev. Harry Sutton, 1800 Frances Ave.

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Evansville—Union Spiritual Ch., Third Ave. and Michigan St.; Thurs. and Sun. 8 P. M.; Rev. Jeannette Hoeppel, pastor.

xxx

Fort Wayne, Indiana

Sp'list Ch. of Divine Science, N.S.A.; 1615 Wells St.; Sun. 9:30 A. M. & 7:45 P. M.; Thurs. 2 & 7:45 P. M.; Rev. Bernice Brock.

1st Episcopal Spiritual Ch.; Wayne & Harmer Sts.; Sun. & Wed. 7:45 P. M.; Pastor, Clyde E. Driver; Ass't Pastor, Liness Pettibone.

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Gary, Indiana

1st Sp'list Ch., of Gary, 2430-2 West 11th St.; Claude Dixon, Pres.; Sec'y, Reba Schallon, 228 Ellsworth St.

Temple of Spiritual Life, Labor Temple, 35 E. 6th Ave.; Sun. 7:45 P. M.; 2nd & 4th Sun. 2:30 P. M.; Rev. Carrie L. Frame; Ass't pastor, Rev. Elam H. Frame.

xxx

Hammond—Unity Sp'list Ch., 5454 Holman Ave., K. of P. Hall; Sun. 8 P. M.; Ruth Coyle.

xxx

Indianapolis, Indiana

Psychic Science Sp'list Ch., 1415 Central Ave.; Dollie Clark & B. F. Clark.

Progressive Sp'list Ch., St. Clair & Park Ave.; Paul Leach; J. F. Van Meir.

Truelight Sp'list Ch. (S.M.A.) 1426 Astor St.; Sun. 7:45 P. M.; Rev. Affie L. Reep, Pastor; Carl Reep, Pres.

Sp'list Center Ch., 214 Arsenal Ave.; Pres. E. Harry Hudson; Sec'y, Carrie A. Ayers.

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Lafayette, Indiana

Ch. of Divine Truth, Ferry St. (between 5th & 6th); Speaker, Wm. S. Andrew; Pres. Celia White.

Psychic Science Sp'list Ch., 712 Columbia St.; Sun. 7:45 P. M.; Pres., Mae Sullivan.

xxx

La Porte—People's Psychic Ch., 1001 Jefferson Ave., Pastor and Pres. Charles W. Mills, 601 Central Ave.

xxx

Muncie—1st Unity Sp'list Ch., 517 Rex St.; Sun. 7:30 P. M.; Pres Frank I. Horner.

Richmond—The 1st Sp'list Ch. (N.S.A.), Westcott Hotel Auditorium, Sun. 7:30 P. M.; Wed. 7:30 P. M.; at 504 S. 5th St.; Pastor, Frank Schroeder; Pres. Dr. H. Lee Wintrow.

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South Bend—Ch. of Spiritual Truth, 519 South St.; Joseph & Marie Smith.

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Terre Haute—Golden Hour Sp'list Ch., 503½ Wabash Ave.; Nellie Hodges; Goldie Russell.

IOWA

Des Moines, Iowa

Spiritual Temple of The Good Shepherd, 918 Locust St., Minister, Emily Ferris; Sec'y, Maxine C. Bryant, 617½ W. 14th St.

Johnson Chapel Psychic Center, 1018 Euclid Ave.; Sun. 8 P. M.; Rev. Wm. Leach; Rev. Vessa Huffman.

KANSAS

Kansas City, Kansas

1st Sp'list Ch., 1061 Armstrong Ave.; Sun. Healing, 7:30 P. M.; Tues. 2 & 7 P. M.; Rev. Bettie J. Palmer, 828 Ann Ave.

Ch. of Spiritual Friendship, 1210 Troup St., Lyceum Sun. 10 A. M.; Wed. & Sun. 8 P. M.; Rev. W. E. Rister.

Unity Christian Spiritual Science, Inc., 500½ Minnesota Ave., Sun. & Thurs., 8 P. M.; Dr. Kate Fairchild, Pres. U. C. S. S., Minister; Phone: Drexel 0170.

KENTUCKY

Paducah—Paducah Psychic Study Club, Sun. 8 P. M.; Leslie & Mildred Faith, Rt. No. 1, Bickner Lane. Phone 1910-M.

LOUISIANA

New Orleans—Divine Fellowship of Sp'lism, 823 Spain St.; Fri. & Sun., 8 P. M.; Lillian McGivney, Ada DuBard Gunter.

MARYLAND

Baltimore, Maryland

Temple of Wisdom (Spiritual Sc Ch.) 500 East 39th St.; Sun. 10:30 & 8 P. M.; Wed. 2 & 8 P. M.; Thurs., Healing, 1 P. M.; Rev. Elizabeth Dennis, 2908 Louden Ave. Phone: LIberty 4512.

United Bible Spiritual Temple, 1830 Bolton St.; Sun., Wed. & Fri., 8 P. M.; Rev. Grace P. Bauer, 1830 Bolton.

The Spiritual Sanctuary, 2106 Eutaw Place, at North Ave.; Sun. & Wed. 7:45 P. M.; Pastor: Rev. Robert J. Barnes, 818 Powers St.; Phone: HO-4408.

MASSACHUSETTS

Boston, Massachusetts

Psychic Center, 198 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P. M., Sun. 3 and 8 P. M.

Daniel Spiritual Ch., 89 West Springfield St.; Sun., Tues., Wed. & Fri., 8 P. M.; D. A. Durant.

The Spiritual Haven, 30 Huntington Ave., Sun. 7:30 P M.; (N.S.A.) Rev. Harre C. Milesi.

Spiritual Temple of Truth, Columbus Arms Hotel, 455 Columbus Ave., Sun. 8 P. M.; Rev. John E. Reese, minister; Phone: KE 6-1905; Ass't pastor, Rev. Josephine Gilbert.

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Cambridge—1st Sp'list Ch., 536 Massachusetts Ave., Marion F. Upham, pastor.

xxx

Fitchburg—1st Spiritual Alliance Ch., 22 Knowlton Terrace; Mildred D. Smith.

xxx

Quincy—1st Sp'list Ch., 4 Maple St.; Tues. evening; Pres. Bertie De Young.

Springfield, Massachusetts

1st Sp'list Ch., 33-37 Bliss St.; Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.

1st Spiritual Alliance Ch., 137½ State St., Room 502. Pres. Clara Barnett; Pastor, Rev. Maude E. Taft; Sec'y, Alice Thurston; Treas., Joseph Henneberg.

xxx

Worcester—First Spirituas Ch., 35 Oread St.; Pres. Wm. R. Irwin; Sec'y, Jane Liberty, 771 Main St., Worcester (3).

MICHIGAN

Battle Creek—Sp'list Ch. of Divinity, Carpenter's Hall, (I.S.A.) Sun. 7:30 P. M.; President, Glenn R. Brenner.

xxx

Bay City, Michigan

Congregation of Spiritual Unity, 215 South Linn St.; Sun. 7:45 P. M.; Sec'y, Irene C. Hay; President, Clara Trombley, 909 Hart St., Essexville, Mich.

xxx

Cadillac — First Spiritualist Church, 122 E. Nelson St.; Pres. Guy Curtis.

xxx

Coldwater—(I.S.A.) Spiritualist Temple, 52½ W. Chicago St., Mon. & Sun. 7:30 P. M., Rev. Pearl Burns, Pastor; Laura Crown, Ass't Pastor.

xxx

Detroit, Michigan

Allen Memorial Spiritualist Church, Federation of Woman's Club Building, 616 West Hancock St. (at Second Ave.) Sunday 7:45 P. M.; Rev. Edith L. Green; Phone: TYler 4-1004.

Gardner Healing Center, 4326 4th Ave.; Mon., Wed. & Fri. 9 to 9; Henry Gardner.

1st Psycnic Ch. of Brighmoor, 21729 Fenkell Blvd.; Sun. & Thurs. 8 P. M.; Tues. & Wed. 8 P. M.; Elizabeth Armitage.

Edward's Memorial Center, 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

Memorial Tabernacle, K. of P. Temple, cor. W. Lafayette & Dragon; Sun. 8 P. M.; William & Mildred Cosner. Phone: WA-8-6756.

Dr. Robert Jensen Memorial Ch., 2024 Vinewood Ave.; Clara Barnett Smith.

Center of Spiritual Hope, Barlum Hotel, Cadillac Sq., Parlor D; Sun. 7:30 P. M.; Pastor, Hazel Damrau; Asst. Pastor, Ina Stigall.

Spiritualist Shrine, 6218 16th St.; Pastor, Rev. Leone Leach, Phone Ty 62558; Sec'y, Rev. Helen Britt.

Christian Ch. of Progress (Spiritualist), Eastern Star Temple, 80 W. Alexandria Ave.; Jean Pattie, Sec'y.

Christian Universal Sp'list Ch., 15756 Lamphere Road; Sun. 2:30 P. M.; Message Service—Wed. 1-4 P. M.; Rev. Gusta A. Bessie; Phone: Kenwood 2-3108.

Sacred Heart of Jesus; Independent Sp'list Ch., 3106 E. Davidson; Sun. 3 & 7:30 P. M.; Rev. Bernice Sokowski; Phone: Tw-21059.

1st Sp'list Temple, Samaritan Temple, 5045 Fourth Ave.; Sun. 7:30 P. M.; Pres., John Throop; Sec'y, Goldie M. Dodd.

Trinity Spiritual Ch., 2501 Coplin Ave., Sun. 11 A. M. & 7:45 P. M.; Rev. Sarah Anderson, Phone Wa 1-8367.

xxx

Eaton Rapids—Sp'list Episcopal Ch., East Hamlin St., Rev. Ruth Walling.

xxx

FLINT — Spiritualist Episcopal Ch., Dartmouth Ave. & Avenue "A"; Sun. 7:30 P. M.; Rev. Pearl Reinhardt, Minister; President, Rev. Noah Rice, 515 W. 2nd Ave.

xxx

Grand Rapids, Michigan

Sp'list Ch. of Divine Light, 1107 Sheldon, S. E.; Sun. 3:30 & 7:00 P. M.; Secretary, Mrs. J. C. Rector, 34 Shelby St., S. W.

Spiritual Lighthouse of Truth Ch., Maccabee Temple, 126 Sheldon Ave.; Sun. 3:30 & 7 P. M.; Tues. & Thurs. 8 P. M., 254 La Grave Ave.; Pastor, Rev. Ernest Gleason (Phone 90763).

(Michigan Continued)

Jackson, Michigan

Goodfellow Spiritualist Church, 1014 LeRoy Ave., (at Ellery) Wed. & Sun. 8 P. M.: Rev. James Tingley.

The Corinthian Sp'list Ch., 116 Summit St.; Sun. 3 and 7:30 (Messages 3:30; Supper 5:30); Rev. Bessie Wells, Phone 31278.

xxx

Kalamazoo, Michigan

Psychic Center, 718 Elm Place. Healing center; Mental mediumship; Rev. Mabel Cuddington.

Psychic Society Ch., 309 N. Burdick St.; Sun. 8 P. M.; Class, Wed.; Circle, Fri. 8 P. M. at 714 N. Rose St.; Rev. Beth Roche', Minister.

Ch. of Spiritual Truth, 610 Mill St.; Sun. 3 & 7 P. M.; Circles, Sat. 7:30 P. M.; Pastor, Rev. Mattie M. Barents; Ass't pastor, Rev. Claudia Mabus.

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Lansing—1st Spiritualist Episcopal Church, Main Auditorium, Y. W. C. A., Townsend St., Claude M. Jewell, 526 South Waverly Road, Lansing.

xxx

Owosso—First Sp'list Episcopal Ch., 610 Clinton St.; Ella Riley.

xxx

Pontiac—1st Progressive Sp'list Ch., 16 Chase St.; Mabel Barnes.

xxx

Roseville—Church of Harmony of Christian Corinthians, 17358 Roseville Blvd; Sun. 7:30 P. M.; Minister, Rev. Lura Matthews; Staff mediums: Rev. Leigh Drake & Rev. Christine Drake.

xxx

Saginaw—Ch. of Spiritual Truth, Brewster and Webster Sts.; Pastor, Rev. Alma Eastman.

MINNESOTA

Duluth, Minnesota

1st Sp'list Temple, 601 E. 5th St.; Rev. F. W. Hutchinson; C. Hegge & Ann Smalley.

Science Sp'list Episcopal Ch., Forrester Hall, 325 W. 1st St.; Sun. 3 P. M.; Rev. Grace Walker Olson. Phone: 2-8028.

xxx

Minneapolis, Minnesota

Second Sp'list Ch., 23rd & Lyndale Aves.; Sun. 7:45 P. M.; Pres. John Koorn; Sec'y., A. Padgett.

Psychic Center Sp'list Episcopal Ch., Morris Hall, 3002 27th Ave. S.; Sun. 2 & 7:45 P. M.; Rev. Clara S. Johnson; Pho: MA 3969.

xxx

St. Paul, Minnesota

Golden Rule Sp'list Ch.; 25 E. 5th St.; Sun. 3 & 7:45 P. M.; 1st & 3rd Wed. 1 P. M.; H. M. Peterson.

1st Sp'list Episcopal Ch., Hamline Hotel, Snelling & Charles; Sun. healing 6:30, services 7:45 P. M.; Rev. Anna A. Redlack; Phone: Humboldt 1853.

MISSOURI

Kansas City, Missouri

4th Ch. Science of Progressive Life, 3745 Chestnut St.; Sun. 7:45 P. M.; Wed. 2 & 8 P. M.; Ivella Barnes, Minister.

Second Church—Science of Progressive Life, 4214 E. 26th St.; Sun. 8 P. M.; Circles Thurs. 8 P. M.; Rev. Ethel Whedon.

Truth Center of Christianity, "The Little White Chapel on Broadway," 3841 Broadway, Sun. & Wed. 7:45 P. M.; Dr. M. D. Russell and Rev. Charles M. Ball.

xxx

St. Joseph—Sp'list Episcopal Ch., 2102 Felix; Sun. & Wed., 8 P. M.; Rev. Lytle K. Sensabaugh, Minister; Pres. B. V. Garner; Sec'y, Bernice McGrew, 209 S. 15th.

St. Louis, Missouri

Memorial Sp'list Science Ch., 3850 Cleveland Ave.; Sun. 7:45 P. M.; 1st Sun. 2 & 7:45 P. M.; Pastor, Mary Rogers Hutson (Phone, Prospect 6878).

Psychic Center, 3813 Washington Blvd.; Thurs & Sun. 8 P. M.; Ida F. Eggers.

Unity Spiritual Science Advanced Soul Church, 4408 North 19th St.; Tues. & Sun. 3 & 8 P. M.; Josephine Erhart.

Ch. of Spiritual Science, 3804 Wyoming St.; E. R. Foskett & Rose Mary Reisinger; School of Spiritual Science & Philosophy; Elizabeth Swanks, 4855 Sigel Ave.

Society of Spiritual Fellowship, 3816a N. Grand Ave.; Wed. 2 P. M.; Fri 8 P. M.; Elsie Andreas.

St. Ann's Sp'list Episcopal Ch., 5862 Delmar; Sun. 7:30 P. M.; Tues. 8 P. M.; Wed. 1 P. M.; Bernice M. Bennett; Gertrude Hannah; Rosedale: 7137.

Progressive Sp'list Lyceum and Research Society of St. Louis; An Educational Organization of Spiritualist laymen. Activities limited to members only. Robert C. Kroll, President

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Corinth Nat'l Sp'list Ch., 3921 N. 19th St.; Fri. & Sun. 8 P. M.; Class Wed. 7:30 P. M.; Rev. Nellie G. Carter. Phone: CHestnut 6291.

Christian Spiritual Science Ch.; Blue Room, Roosevelt Hotel, Delmar & Euclid; Rev. Emma Roney-Rohlfing, 5705 Chippewa Blvd.

Missouri Spiritual Science Ch., 3549 Arsenal St. Sun. 7:45 P. M.; Anna Bothmann, 3653 Alberta St.

Soul Science Sp'list Ch., Kingsway Hotel, Royal Room, Kingshighway at Lindell Blvd.; Sun. 7:45 P. M.; Rev. Iona Brandt. Phone Plateau 6360.

NEW HAMPSHIRE

Farmington—Universal Psychic Science Temple of Divine Light, Church in The Wildwood, Chestnut Hill Rd.; Sun. 11 A. M., 3 & 7 P. M.; Wed. 3 & 8 P. M.; Pastor, Rev. Fred L. Bunker. Phone: 3909.

xxx

Manchester — Psychic Center, Y. M. C. A., Room C, Mechanic St.; Henry L. Paradis, 15 Haines St., Nashua.

xxx

Portsmouth—1st Spiritual Ch., 114 Maplewood Ave.; Sun. 3 & 8 P. M.; Thurs. 8 P. M.; Frank Daley.

NEW JERSEY

Camden—2nd Spi'list Ch. (N.S.A.), Legion Room, Walt Whitman Hotel, Broadway and Cooper Sts.; Sun. 7:45 P. M.; Rev. Catherine Broome, 246 S. 34th St.; Phone: WO 4-7446.

xxx

Clifton—Church of Spiritual Advice; 17 Yearance Ave.; Martha Heiman.

xxx

East Orange—Ch. of Sp'list Harmony, 7 Hollywood Ave., Connie Clark.

xxx

Elizabeth, New Jersey

7th Ch. of Psychic Science, 415 Madison Ave.; Sun. 7:45 P. M.; Wed. 2 & 7:45 P. M.; Rev. Veronica Fleischman; Phone: 2-3515.

Ch. of The True Gospel, 31 Rahway Ave.; Tues. & Thurs. 8 P. M.; Rev. Allen Lynd.

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Jersey City—Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. 7:30 P. M. Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.

xxx

Leonia—Holy Trinity Ch. of Psychic Science, 309 Beechwood Place; Sun., Tues. & Thurs. 7:30 P. M.; Mon. & Thurs. 2 P. M.; Rev. Helen M. Paul.

xxx

Long Branch—Trinity Ch. of Spiritual Science 111 Wash St.; Mary Reva Wood.

xxx

Neptune City—Star Spiritual Ch., 134 Sylvania Ave. Loweta Fine.

xxx

Newark—Ch. of Spiritual Peace, Love and Faith, 769 Hunterdo St.; Wed. & Fri. 8 P. M.; Agatha Remsen.

Passaic — Memorial Sp'list Church, 164 Hope Ave.; Christine Reckenbeil.

xxx

Paterson, New Jersey

1st Spiritual Ch., 142 Carroll St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.

Ch. of Spiritual Faith, Inc., 541 E. 25th St.; Sun. 7:30 P. M.; Mon., Wed. & Fri. 2 & 7:30 P. M.; Rufus A. Pratt: (Phone LAmbert 3-0979); Myrtle Morse.

xxx

Trenton, New Jersey

Spiritual Science Center, 20 Bank St.; Class, Sat. 8 P. M.; Jeannette Warner, Pres. Phone 42-364.

Sp'list Friendly Ch., 34 S. Clinton Ave.; Sun. 8 P. M.; Adah Ross Crew, 132 Cleveland Ave.

xxx

Union City, New Jersey

Divine Psychic Mission of Consolation, 419 38th St.; Founder, Rev. Anna Doermer-Simms; Pastor, Rev. H. C. Millare.

Spiritual Ch. of Divine Guidance, 517 37th St.; Sun. 7:30 P. M.; Fri. 2 & 8 P. M.; Healing Tues. 2 P. M.; Classes, Tues. & Thurs. evening; Rev. Sophie Busch, 199 Cambridge Ave., Jersey City, 7, N. J.

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West Englewood—John's First Memorial Spiritual Ch., 27 W. Forest Ave., Services: Sun., Mon. & Wed. 7:30 P. M.; Fri. 2 P. M.; Classes: Tues. 2 P. M. & Thurs. 8 P. M.; Pastor, Rev. Louise Gallo; Phoe TE 7-6335.

xxx

Westwood—1st Violet Belle Sp'list Ch., 28 Sixth Ave.; Sun. & Thurs. 8 P. M.; Rev. M. M. Hugh. (IGAS)

NEW YORK STATE

Albany, New York

First Sp'list Ch., 264 Central Ave., Sun. 7 P. M.; Pastor, Alice M. Hughes, 209 Sherman St.

Progressive Sp'list Temple, Odd Fellows' Temple, 13 Elfl St., Sun. 7:45 P. M.; Pastor, Rev. Margaret Lewis, 55 State St., Hampton Manor, Rensselaer, N. Y.; Ass't Pastor: Rev. Mildred Leon.

xxx

Binghamton, New York

1st Sp'list Ch. (I. G. A. S.) 299 Chenango St.; Sun. 7:30 P. M.; Myrtle Powell.

Sunshine Circle, 7 Mulberry St., Sun. 8 P. M.; Mae Merritt-Snyder.

xxx

Brooklyn, New York

Divine Sp'list Ch., 295 Schermerhorn St. (near Nevin St.) Sun., Tues., Thurs., & Fri. 7 P. M.; Mon. & Wed. 1 P. M.; Beatrice De Hunt.

St. John's Sp'list Ch., 8025 3rd Ave.; (B.M.T. Subway 4th Ave. Local 77th St. Station). Sun. & Fri. 8 P. M.; Wed. 2 P. M.; Rev. Lillian Johnson.

xxx

Buffalo, New York

Center of Psychic Science, Chinese Room, Hotel Statler, Sun. 8 P. M.; Rev. Raymond Cudney, Minister. Phone: GArfield 3968.

Temple of Divine Science, Sp'list Ch., 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson (Phone WA 4651).

Light Sp'list Ch., Delta Temple, 692 East Utica St.; Medium's Day, 3rd Sun.; Sun. 8 P. M.; Rev. Nettie Roehl.

Unity Sp'list Ch., LeRoy & Fillmore Ave., Sun., 7:45 P. M. (Medium's Day, First Sunday) Margaret Hauth.

John Carlson Memorial Spiritualist Church, Golden Light of The World, 95 Johnson Park, Sunday 7:45 P. M.; (Medium's Day —2nd & 4th Sunday) Edith Sandy, 62 College St.

Cold Spring Sp'list Ch., Second Floor, 1445 Jefferson Ave.; Sun. 8 P. M.; (Medium's Day 3rd Sun.) Mildred Mason

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Faith Spiritual Science Ch., 15 Harwood Pl., Sun. 8 P. M.; Rev. Gertrude Townsend.

Spiritual Church of Life, 79 Richmond Ave.; Wed. & Sun., 8 P. M.; Rev. T. John Kelly.

Myrtle Chapel, Christian Order of Spiritual Science, Inc., 34 Elam Pl. off Greenfield; Wed. & Fri. 8 P. M.; Rev. Marguerite Hanny.

Sunflower Sp'list Ch., 159 Leroy Ave.; near Fillmore; Sun. 7:45 P. M.; Medium's Day, 3rd Sunday; Rev. Ida Hansen.

Nazarene Sp'list Ch., 172 Goodell St. at Michigan Ave.; Wed., Fri. & Sun. 8 P. M.; Pastor, Rev. Rowland Henry, Phone: MO-1683.

1st Spiritual Science Inc., 557 Tonawanda St. (Riverside Bus), Sun. 7:45 P. M.; Rev. J. J. Carroll and Rev. Lanora Wolf. (Visiting Mediums welcome) Phone Be-5449.

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East Aurora—1st Sp'list Temple, 29 Temple St.; Ethel Squier.

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Elmira, New York

Universalist Sp'list Ch., 225½ Franklin St.; Pauline Hamm.

1st Sp'list Ch., 463 E. Church St., I.O.O.F. Temple; Eva Bostwick.

xxx

Lockport—Lock City Sp'list Temple, 11 Cottage St.; Sun. 7:30 P. M.; Wed. 7:45 P. M.; (medium's day 3rd Sun. 3:30 & 7:30 P. M.) Rev. Violet Southland.

xxx

Long Island, New York

South Ozone Park — Helen Memorial Sp'list Ch., 143-16 Sutter Ave.; Sun. 8:30 P. M.; Tues. 2 & 8 P. M.; Rev. Grace E. Wagner.

xxx

Jamaica—Ch. of Eternal Light, 9050 170th St. cor. Jamaica; Mon. Tues. & Thurs. 2 & 8 P. M.; Rev. Wm. Skidmore; Pastor, Rev. Mary Skidmore; Sun. 8 P. M.; Phone: Virginia 9-7243.

xxx

Jamaica—Church of Eternal Light (Auxiliary) 90-07 168th St.; Mon., Tues. & Wed., 2 & 8 P. M.; Irene Boyd, Phone Olympia 8-7889.

xxx

Richmond Hill South—Ch. of Spiritual Guidance, 111-41 120th St.; Message Service Sun. 8 P. M. & Wed. 1 P. M.; Rev. Mollie Beck; Phone: VIrginia 3-5979.

xxx

West Hempstead—Sp'list Ch. of Magdalena, 559 Henry St. (2 blocks south Hempstead Turnpike at Nassau Blvd.); Sun. & Wed. 8 Thurs. 2 P. M.; Thurs. 10:30 A. M.; Rev. Marion Miller

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New York City, New York

Stead Memorial Center, 41 W 88th St., Sun. 8 P. M.; Classes: Wed. 2 & 8 P. M.; also Fri. 8 P. M.; Rev. Bertha Marx, minister.

Hindu Truth Center, Suite No. 703, Steinway Hall, 113 West 57th St. Free lectures, Thurs., Sat. & Sun. 8:30 P. M.: Also Free lecture Sun., 2:45 P. M.; Classes, Mon. & Tues. 8:30 P. M.; Dr. Sant Ram Mandal, Leader.

Occult Science Society; Meetings held 2nd & 4th Wed. each month, 8 P. M., at Hotel Times Square, 43rd St. & 8th Ave.; Wilfred S. Spear, President, Box 386, Yonkers, N. Y.

Beacon Light Spiritualist Church, 169 West 98th St., Apt. No. 8, Tues. & Thurs. 2:30 & 8 P. M.; Sun. 8 P. M.; Rev. Hermine Leger.

Ecclesiastical Council of Spiritual Sc. Mother Ch., Inc.; Studio 856; Carnegie Hall, 154 West 57th St., Wed. & Fri. 7 P. M.; Frances H. Parker.

Ch. of Eternal Light, 1226 Second Ave.; Mon. & Wed. 8 P. M.; Fri. 8 P. M.; Rev. R. Houser, 536 Third Ave.

Spiritual Science Mother Ch., Inc.; Studio 1010, Carnegie Hall, 56th & 7th Ave.; Healing Meditation Sun. 4 P. M.; Sermon & Messages Sun. 7 P. M.; Healing Meditation and Messages Wed. & Fri. 2 P. M.; Rev. Glenn Argoe; Phone: COlumbus 5-2952.

Aquarian Brotherhood of Christ, 244 West 75th St. Carolyn Duke, S. T., Sun. 7 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P. M.; Fri. 7:30 P. M. Rev. Olive Kruger.

Chapel Eternal Star, 237 West 72nd St., Message service: Sat., Sun. & Wed. 7:30 P. M.; Also Tues. & Thurs. 1 P. M.; Rev. Rose Erickson; Phone: Trafalgar 7-3113.

1st Ch. of Spiritual Vision, 100 West 61st St.; Sun. 11 A. M.; Tues., Wed. & Fri. 6 P. M.; Thurs. & Sat. 1 P. M.; Rev. Angeli V. Cali, Pastor; Phone: PLaza—7-1799.

(New York City Continued Next Page)

(New York City Continued)

United Spiritualists' Ch., 41 West 73rd St.; Sunday 11 A. M.; Message service: Tues. 7:30 P. M.; Class Thurs. 8 P. M.; Rev. Lillian Bleser, minister nnd teacher. Special Message service by Alta Beyer, Wed. & Fri. 7 P. M.; also Thurs and Sat. 1 P. M.

Little Cedar Sp'list Ch., 123 W. 94th St.; Wed. 1 P. M.; Sun., Tues., Thurs., Fri. 7:30 P. M.; Beulah M. Brown.

Ch. of Science & Philosophy, 221 W. 105th St.; Apt. 1-W; Tues. 2 P. M.; Wed., Fri. & Sun. 8 P. M.; Anna C. Gaze.

N. Y. C. Psychology Forum. Studio 608 Steinway Hall, 113 West 57th St.; Tues. 8 P. M.; Ann Koernig, director, 64 W. 9th St.

Helen Brand Memorial Ch. (I.G.A.S.) Services 2nd & 4th Sun. 2:30 P. M.; Studio No. 67, Metropolitan Studios, 1425 B'way (near 40th St.) Rev. Hazel Brand Herrejon, pastor; Caron Smith, Sec'y.

Spiritual and Ethical Society; Studio 605; Steinway Hall, 113 West 57th St.; Sun. 3 P. M.; Leader: Fred W. Schneider, 608 W. 140th St., N. Y. C. (31)

Cathedral of Faith; 205 West 80th St., Message Service Mon., Wed., Thurs. & Fri. 7 P. M.; Wed. & Fri. 2 P. M.; Bishop Richard Renardo, Minister; Phone: TRafalgar 3-0994.

American Buddhist Society & Fellowship, Inc.; 315 East 107th St., Dr. Robert Ernst Dickhoff; Meetings held once a month—for time write: Harold Hewlett, P .O. Box 157, Times Plaza Station, Brooklyn (17), N. Y.

Midtown Sp'list Ch., Steinway Hall, Studio 601; (entrance on 7th Ave.); Healing Service Sun. 6 P. M.; Tues., Thurs. Sun. 7:15 P. M.; Rev. Evelyn Rivera.

xxx

Rochester, New York

Open Door Sp'list Ch., 1101 East Main St.; Sunday 7:45; Pastor and Sec'y, Rev. Estella A. Case, 91 Bloss St., Rochester (6) Phone Glenwood 7745-W.

Trinity Temple Sp'list Ch., 12 Madison St.; Thurs. & Sun. 8 P. M.; Pastor: Rev. Mayme Rosenbaum. Phone: LOcust 9-266.

Spiritual Ch. of Divine Love, 35 Richmond St.; George P. Wood.

Universal Psychic Science Temple, 67 Edinburgh St.; Sun. & Wed. 7:45 P. M.; Rev. Helene Gerling.

Ch. of Divine Inspiration, 27 Appleton St.; Sun. & Wed. 8 P. M.; Medium's day 4th Sun.; Minister, Marion Newbie.

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Schenectady, New York

Progressive Sp'list Ch., 6 Mynderse St.; Sun. 7:45 P. M.; message service, Tues. 8 P. M.; Rev. Maud Van Tassell; Rev. George Howard.

Ch. of The Healing Christ, WCTU Rooms, 751 State St.; Sun. 7:30 P. M.; Circle Tues. 8 P. M.; L. H. DeLong. Phone: 6-0259.

xxx

Syracuse, New York

Sp'list Ch. of God, 166 Linden St.; Sun. 8:30 P. M.; Margaret Wesley, Sec'y.

Universal Psychic Science Ch., Chapter Room No. 3, Syracuse Temple, Y.W.C.A.; Wed. & Sun. 8 P. M.; Rev. Ruth LaBarr.

xxx

Utica—Christian Sp'list Ch., 506 Seneca St.; (entrance of Maher Bldg.) Sun. 3 & 7:30 P. M.; Mabel R. Hammel.

OHIO

Akron, Ohio

Friendly Sp list Ch., 81 South Howard St.; Hulda Stewart

St Paul's Sp'list Ch., 400 Bishop St.; Revina Roshon.

xxx

Ashtabula—1st Sp'list Temple, Main & West 43rd St.; Pres. Ralph D. Cutlip; Sec'y, Mrs. R. D. Cutlip, 129 Ross St.

Canton—First Spiritualist Episcopal Church, 803 Tuscarawas St., West; Sun. 7:45 P. M.; Estyl Fuller, 912 Second St., S. W.

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Cincinnati, Ohio

Hall of Learning, 4273 Colorain Ave., (northside); Sun. & Wed., 2:30 & 8 P. M.; Augusta Touschard.

Psychic Studio, 3407 Erie Ave., Apt. 315, Frances E. Shelley, Missionary Medium.

First Spiritualist Episcopal Church, 3229 Woodburn Ave., Sun. 7:30 P. M.; Rev. Louretta M. Solt, Minister; Phone: WO 5273.

Universal Brotherhood of The Cosmic Age, 3756 Reading Rd.; Sun. 7 P. M.; Thurs. 7:30 P. M.; Emil J. Schmidt.

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Cleveland, Ohio

Divine Sp'list Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; Pastor, Rev. John M. Williams; Ass't Pastors, Katherine K. Koutnik and Jeannette S. Horrocks.

Spiritual Science Ch., 1628 E. 55th St.; Rev. Rene Hunt.

Ch. of the New Era, Gold Room, Hotel Olmstead, (O.S.S.A.) Sun. 8 P. M.; Margaret Wyatt Roemer; Phone: GArfield 1-7296.

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Columbus, Ohio

Congregational Spiritualist Ass'n, 187 S. 6th St., Sun. & Wed. 7:30 P. M.; Rev. John E. Copeland, Pastor; Rev. A. A. Hamilton, Pastor Emeritus; Charles and Madeline Pugh, Pres. & Sec'y, 29 East Blake Ave., Columbus (2) Phones: MA 8284 or LA 4631.

The 1st Sp'list Ch., 6th and State St., Sun., Wed. & Fri. 7:45 P. M.; Wed. 2:30 P. M.; (2nd Sun. each month, 2:30 & 7:30 P. M.) Edgar J. Smertz, 768 Bryden Road. (Phone, Adams 87870).

Truth Tabernacle Sp'list Assn., 247 E. Oakland Ave.; Rev. Curtis B. Morris, Minister & Pres.; Sec'y, Viola M. Shank.

Sp'list Ch. of Spirit Revelation, 241 West Hubbard Ave., Sunday, Lyceum 10 A. M.; Service, 7:45 P. M.; Message service Wed. 7:30 P. M.; Pastor Emeritus, Rev. Nellie Brown; Sec'y, Mrs. W. R. Linn, 835 Thomas Road, Columbus (12).

1st Sp'list Ch. of Linden, 1751 Aberdeen Ave.; Thurs. & Sun. 7:30 P. M.; Pastor Emeritus, Mrs. Francis Craft; Leader, Mrs. Maudella Rowe.

Ohio Ave. Sp'list Ch., 86 S. Ohio Ave.; Sun. & Thurs. 7:30 P. M.; Rev. Ralph A. Whitney, Pastor, 1298 Bryden Road; Phone: FA-1843; Church Phone: FA-9967.

xxx

Dayton, Ohio

Central Sp'list Ch., Haynes & Hulbert Sts., Wed. 7:30 P. M.; Sun. 7:45 P. M.; Rev. Laura E. J. Halloway, Pastor; Minnie Rowe, Sec'y, 1604 East Richard St.

Spiritual Ch. of God, 37 East 5th St., Apt. No. 5; Rev. Ethel Williams.

Sunshine Sp'list Ch. Inc. 15½ Hollencamp Bldg.; Sun. 3 & 7:30 P. M.; Rev. Effa M. Fields. Phone: FY 6659.

Spiritual Science Society, Miami Hotel, Mezzanine Floor; Sun. 3 P. M.; Sylvia M. Heckman.

xxx

East Liverpool, Ohio

1st Sp'list Ch., 707 Dresden Ave.; Pres. E. L. Rankin; Sec'y, Sara H. Bowersock, 334 E. 8th.

Psychic Center of Truth Ch., 106 E. 6th St.; Carpenter's Hall, Grand Opera House Bldg., 3rd Floor; May M. Young, 820 Third St., East Rochester, Penna.

xxx

Fremont—1st Sp'list Episcopal Ch., Eastside Fire Station Bldg. cor. Pine and 4th Sts.; Rev. Irene Slocombe, minister.

xxx

Marion — Memorial Sp'list Ch., Chrisman Bldg., 657 N. State St.; Sun. & Wed. 7:30 P. M.; Dr. Jacque Savage.

xxx

Sandusky—Temple of The Glorified Christ; 317 McDonough St., Sun. 2:30 & 7:30 P. M.; Seances: Tues. 2 & 8 P. M.; Thurs. 8 P. M.; Rev. Nora A. Hook, Pastor; Edward A. Janning, teacher.

Steubenville—White Shrine Spiritual Church of Steubenville (I.S.A.), 520 South St.; Sun. 7:45 P. M.; Seance, Tues. 7:45 P. M.; President, Bessie Von Dyne; Lecturer, Florence Jury; Healer and Missionary, Opal Welch.

xxx

Toledo, Ohio

Goodwill Sp'list Ch., 1515 Ottawa Drive; D. E. Crider.

Christian Sp'list Ch., 1222 Erie St., Cecil Engle.

Toledo National Sp'list Ch., Room No. 1, Messanine Floor, Commodore Perry Hotel, Dr. J. A. DePage, Pres.; Hazel Lafferty, Sec'y.

Church of Revelation No. 16, Services held in the Green Company Building, corner Jefferson & Ontario Sts.; Sunday 8 P. M.; Pastors: Revs. Agnes and Ezra Mower; Sec'y: Marie Lindroth.

First Sp'list Episcopal Ch., 636 Western Aev. (at Field), Sunday 7:45 P. M.; Tuesday 8 P. M.; Pastor: Rev. Fred L. Felix; President: Harley Johnson; Phone:

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Warren, Ohio

Christ's Universal Sp'list Ch., 174 N. Park Ave., P. H. C. Hall, Sun. & Tues. 7:45 P. M.; Pres. Geo. R. Watson, Jr.; Sec'y, May D. Tidball.

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Youngstown, Ohio

Ingersoll Memorial Ch., 339 West Federal, Room 9; Sun. 7:45 P. M.; Thurs. 2:30 & 7:45 P. M.; Rosa Hoyle, 137 North Fruit St. Phone 7-7006.

1st Sp'list Temple, 323 W. LeClode; Sun. 7:30 P. M.; Wed. 8 P. M.; Emma Felger; Mae Morrison.

1st Sp'list Epis. Sh., 269½ W. Federal St.; Sun., Healing 7 P. M., Services 7:30 P. M.; George W. Coonfer, 342 E. Liberty St., Hubbard, Ohio.

Second National Sp'list Ch., Central Y. M. C. A.; Sun. 7:45 P. M.; Rev. William Ellsworth; President, Bessie Fox; Sec'y, Elizabeth Piersol, 2037 McGuffey Road.

OKLAHOMA

Blackwell—First Sp'list Church, 116½ E. Padon St.; Lyceum: Sun. 6:45 P. M.; Lecture: Sun. 7:15 P. M.; Sec'y, Neva Owsley; Pres., Lindsey C. Owsley.

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Oklahoma City, Oklahoma

Central Sp'list Ch., 1005 N. Harvey St., Sun & Wed. 8 P. M.; Carrie Hamblen & Nina Cutlip, co-pastors.

Spiritual Life Science Church, 316 S. W. 22nd Ave.; Sun. and Wed. 8 P. M., Vernon Hendry Cor. Sec'y; Pastor, Florence Heistand 2317 S Harvey; Phone 62 3188

Spiritual Science Ch. of America; 417 N.W. 13th St., Mae Derr McQuestion.

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Tulsa, Oklahoma

Universal Science Ch.; 1112 N. Boston; Sun. & Wed. 8 P. M.; Minister, R. Stevens; Sec'y, Pearl McInturff.

1st Unity Spiritual Science Ch.; 711 S. Cheyenne St.; Wed. & Sun. 8 P. M.; Rev. Earl Meyers, Pastor. Phone: 54-3892 or 5-3073.

OREGON

Oregon City—1st Spiritual Religious Assn., of New Era (Canby); 1st & 3rd Sun. at 2 P. M. Pres. Wm. Vigilius, 2907 S. E. Taylor, Portland Ore.; Sec'y, Lester J. Hess. Canby, Ore.

Portland, Oregon

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Spiritual Science Healing Center, 1433 S. E. Taylor St.; Sun. 7:30 P. M.; Rev. Frieda W. Merbaut. Phone EA 3792

Spiritual & Psychic Research Temple, 5637 N. E. 14th Ave.; Sun. 7:30 P. M.; Pastor, Rev. Mae B. Ray; 1320 S. E. Birch St.; Pastor Emeritus, Rev. Luella M. LaValley.

(PORTLAND, OREGON (Continued)

1st Sp'list Ch. (N.S.A.), Red Men's Hall, S. W. 9th & Hawthorne Blvd.; Sun. 7 P. M. Healing—7:30 P. M.; Pres., Wm. Vegelios; Secy, Evalyn B. Bennett.

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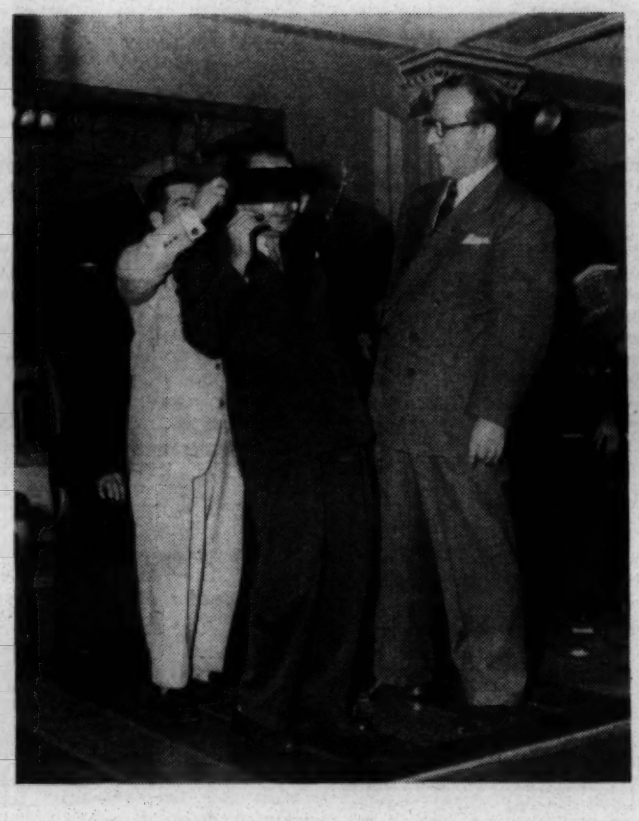

25 CORRECT! **The photographs, above, show the Rev. Clifford L. Bias, left to right, (1) going through the E.S.P. deck of 25 cards. While blindfolded, he called 25 out of 25 cards correctly, without a miss. (2) Two strangers from the audience,—adjusting then determining whether the medium could see underneath the blindfold. They were satisfied. The gentleman with glasses, John Gordon Spaulding, is one of New York's foremost magicians. (3) Rev. Bias criss-crosses adhesive tape over his eyes before the blindfold is adjusted—making doubly sure he will not be accused of looking down over his nose. Regardless what anyone may say, NO ONE can see under these conditions. Mr. Spaulding vouched for that.**

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